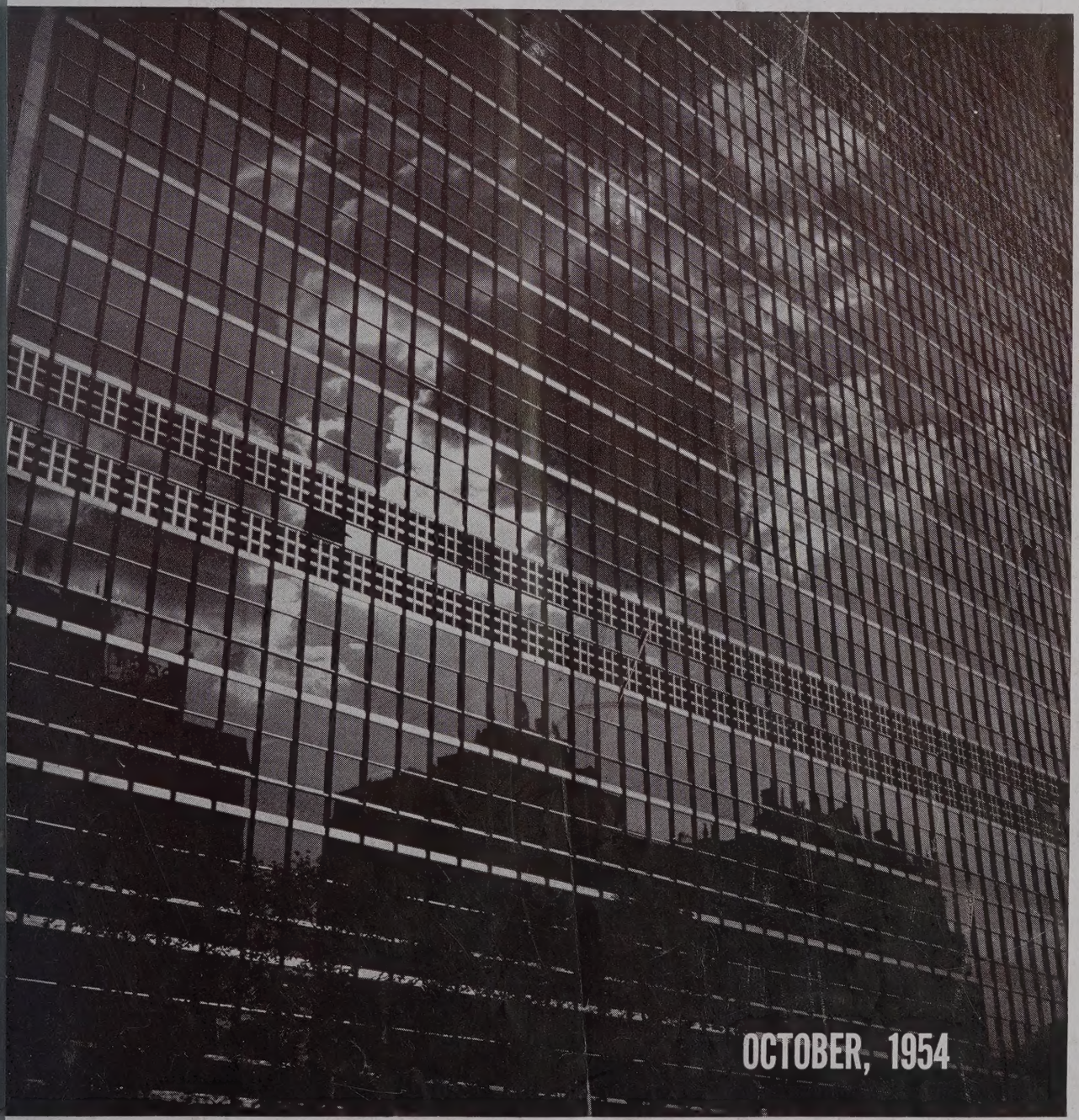
The Pastor



OCTOBER, 1954

The Pastor

DEDICATED TO THE MINISTER'S WORKSHOP

OCTOBER, 1954

• VOLUME 18

• NUMBER 2

NEWMAN S. CRYER, Jr. • Editor

HAROLD L. FAIR • Assistant Editor

LILLIAN O. WILSON,
Circulation Manager

CIRCUIT STAFF

PAUL ALBERY.....*Grand Rapids, Mich.*
JACK ANDERSON.....*Miami, Fla.*
CLARENCE F. AVEY.....*Athol, Mass.*
WARREN S. BAINBRIDGE.....*Boulder, Colo.*
CARL M. DAVIDSON.....*Lincoln, Neb.*
M. E. DORR.....*Des Moines, Iowa*
K. MORGAN EDWARDS.....*Pasadena, Calif.*
J. CLAUDE EVANS.....*Columbia, S. C.*
RAYMOND L. FRANKS.....*Batesville, Ark.*
JOHN O. GROSS.....*Nashville, Tenn.*
ERLE HOWELL.....*Seattle, Wash.*
WARREN JOHNSTON.....*Baton Rouge, La.*
JAMES W. LANTRIP.....*Nashville, Tenn.*
ROBERT CASPAR LINTNER....*Verona, N. J.*
LAIRD V. LOVELAND.....*Denver, Colo.*
J. F. McLEOD, JR.....*Clayton, Ala.*
CHARLES A. NOWLEN.....*Casper, Wyo.*
G. M. PHELPS.....*Greensboro, N. C.*
A. P. SHIRKEY.....*Washington, D. C.*
J. RICHARD SPANN.....*Nashville, Tenn.*
DALE E. STRONG.....*Perry, Iowa*
PRINCE A. TAYLOR, JR. ...*New Orleans, La.*
W. GEORGE THORNTON...*Falconer, N. Y.*
A. S. TURNIPSEED.....*Mobile, Ala.*
GEORGE A. WARMER, JR.....*Oakland, Calif.*
HAROLD B. WILLIAMS.....*Akron, Ohio*
ROBERT M. WILLIAMS....*Washington, D. C.*
CARROLL A. WISE.....*Evanston, Ill.*
HAROLD I. WOOLARD...*Grand Forks, N. D.*

LOVICK PIERCE &
J. EDGAR WASHABAUGH
Publishing Agents

THE COVER: A stormy summer sky reflected on the glass facade of the Secretariat building at United Nations permanent headquarters in New York City. Photo courtesy of UNATIONS. World Order Sunday is to be observed in the churches on October 24.

The Pastor's Life

Your Right to Say It 1
Death, Burial and the Christian Faith—*A. L. Kershaw* 2
Retreat for Ministers' Wives—*Evelyn Burns* 5
Humor in the Preaching of Jesus—*Webb B. Garrison* 6
Literary Merit of the R.S.V.—*Wolcott Cutler* 8
The Word of God and the Cocklebur Seed—*Graham R. Hodges* . . 9

World Parish

Is There Any Hope? 10
Slants on the Secular—*John O. Gross* 11
Preview 12
Decisions of the Judicial Council 15

The Pastor's Work

Advent Preaching 16
Experiment in Family Life—*John B. Oman* 18
The Counselor's Workshop—*Jack Anderson, James H. Burns* . . 20
Learning a Community's Needs—*David A. Denslow* 23
Accent on Youth—*Warren A. Firth* 24
The Christmas Story in Sound and Color—*Paul Mekkelson* . . . 26
Music for the Season—*Claude A. Ward* 28
Liturgical Glossary—*Paul S. Sanders* 29
Use of the Book of Worship—*T. Cecil Swackhamer* 30

Books and Ideas

The Fountain 32
Ethics and Economics in Society—*Victor Obenhaus* 34
Browsing Through the Fiction—*Gerald Kennedy* 36
Reviews—*Austin H. Armitstead, John C. Bennett, John W. Brush, M. Francis Christie, Robert E. Fitch, George Hedley, Margaret Henrichsen, J. Philip Hyatt, T. A. Kantonen, Robert White Kirkpatrick, D. W. Throckmorton* 38
Books Briefly Noted 47

THE PASTOR published monthly except August, at 815 Demonbreun Street, Nashville, Tenn., by The Methodist Publishing House. Address all communications to 810 Broadway, Nashville 2, Tenn. subscription price, $1.25 per year; single copies, 20 cents each. Entered as second-class Mail Matter at Nashville, Tenn., under Act of March 3, 1879, and accepted for mailing at special rate of postage provided for in section 1103. P. L. R. Act of October 3, 1917.

Copyright, 1954, by Pierce and Washabaugh

Your Right to Say It

ve for Today

EDITOR: . . . All of us ought to face uarely, in this gigantic hour in which e live, that the ideas of heaven and hell, priceless and real and eternally impor-nt as they are to all who know the end ıths in life, are *not* primary problems our ministry to men today.

We ought to understand that those to ıom we preach are filled with fears and ıstrations that come from a distortion the natural anxiety of life, and that the uation is so gross that few people are le to live even so much as one hour. The ry best they can do is "lose themselves" ıid the television sets, new automobiles, d honky-tonks of a cluttered modern e. . . .

So the first step is one of being able to e up to the truth. It is one of being able live with ourselves and by ourselves for enty-four hours a day. Said Jesus, ". . . *e is not the God of the dead, but of the ing. . . .*" And no man, reading the Gos-ls, could suppose that Jesus' primary ncern was with where men were going. was with where they were!

This is not to suggest that our concern Stoic. It is not to suggest that we are nply concerned with life today. But, from e Christian viewpoint, it is to suggest at man, living with a deep and abiding vareness of the fulness of life today will d, in simple trust, that the tomorrows ll all work out aright. . . .

Heaven and hell are those eternal real-es that belong to those of us who either in or fail to gain an awareness of the lness and joy of life as God gives it to in this glorious panorama of the days our years, and our preaching is simply e proclamation of this truth—even as our ord and Master proclaimed it: *"Today this ripture has been fulfilled in your hear-g."*

We do not believe that the Gospel is the piate of the people." We do not believe at someone is a good boy because he is raid he will go to hell when he dies, or cause he wants to go to heaven. We be-ve that when a man becomes a man he derstands that life is good *as it is.* . . . Those of us who are privileged to serve studies and pulpits in this day certainly ght to be authorities on the subjects of aven and hell. We ought to know the rrible reality of both of these ultimate ncepts, and how they form the polar rminals and give tension to every wak-g hour of life. And we ought to thank od for them, for it is only upon such ten-on that the great music of life itself can made. But we ought to know that most those who come to us for help have awareness whatever of these final ends xcept in very confused and frustrating ttings), and that our calling is to help em live today with such an awareness of od in Christ Jesus that they would dis-ver, with the passing of the years, the ue and saving perspectives. . . .

We must not tell the alcoholic (the sinner!) that he is "going to hell." He knows that (or will surely find it out). We must, instead, tell him that life today is good and full and glorious. And if we, by the grace of God, can open his eyes to that, and if we can continue to persuade him, through the years, of this abiding truth, soon we will discover that the gates of heaven itself will open to him, and he and we will find that crown that was laid up for us.

ARTHUR H. JONES, JR.
Memorial Methodist Church
Clinton, Tennessee

Hope for All of Life

EDITOR: Once again THE PASTOR is brim full of thought-provoking articles, which bring to the readers a lift along the way and an upward look. I wish to express my appreciation for the many helpful articles, especially that of Professor Creighton Lacy on "The Struggle for World Community" [July, p. 6], which was indeed an excellent presentation of one of the most pressing questions facing the world today.

To all who have a world look, a global vision, the statements of Professor Lacy are most welcome. In the tense world situation, which shows little improvement, the need for "world community" was never more apparent than now. The nations of the earth are drifting apart and becoming engulfed in a narrow selfish nationalism, which is a deterrent to a united world. . . .

Christ is the hope of the world, and his way is the way to a stable peace. There is none other. The divorcement of Christ and his way of life from our politics, our diplomacy, our international relations, renders our action ineffective, and adds only to further confusion. Christ is the Christ of the whole of life, the Christ of every phase of life, and cannot be separated from any area. . . .

JOHN THOMPSON
Powhatan Point, Ohio.

Temperance Objectives

EDITOR: In answer to the article ["Is It Time for a Change?" July, p. 9] on what is the objective of the church in the new temperance campaign, it seems that Paul had the right goal for it (1 Cor. 3:16 ff.). *Know ye not that ye are the Temple of God?* . . . In other words, the objective is not the liquor trade, or legislation in morals, but the whole body and soul of man. . . .

The basic issue then is, *What drives men to drink?* One aspect of this question is seen in the question of an airman's wife, "Do I have to drink because the commanding officer's wife drinks?" (*The Saturday Evening Post,* July 3, 1954.) Men do drink because they want to do so by choice. But they are helped by some ads, by social life as mentioned, and by parties. . . .

What shall we do? In the attack on the liquor problem, we must remember that a few men are really ill, *but not all by any means.* . . . A few who don't really choose for themselves or who do not see the real Christian goal of life may be ill. These need the help of such organizations as Alcoholics Anonymous, but even here the man is asked to make a choice and he is told "it is up to him." Prayer and fellowship will help, as will the Spirit of God, if one has the conception of Paul about the life in Christ as an ideal.

Since God used the motivation of choice in Eden, and as Jesus used it too, may it not apply to all of us? We may be "beating around the bush" to attack the "trade in liquor" and to try to "legislate morals," or to instal more "state liquor stores," when perhaps what we should do as a church and as real Christian people with homes, is to set an example and show that "beer does *not* belong." We need more real education to show that liquor in any form is a poison and a narcotic. . . .

To work out the technique of an "idealistic program," then, is the work of the church and its leaders, by education, inspiration, and example in an utter devotion to the goal of Psalm 12. . . .

We shall always be surrounded by sin, evil, and superstition, and by *drink.* It is the obligation of each Christian to do as Jesus said, *Judge ye in yourselves what is right* (Luke 12:57). It is the choice of each individual person, but the church is responsible for leadership. . . . The way is open for program leaders now to be active against "The Evil One."

FREDERICK F. ADAMS
Long Lake, N. Y.

Supports Craft

EDITOR: We agree that, "Trial of a Methodist minister is rare these days. This makes a recent one doubly interesting." ["One Methodist Trial," page 9, Sept.] Many people wonder why The Methodist Church has not held trials for some of its living members who have been publicly, repeatedly and nationally denounced over a period of years as pro-Communistic in their affiliations, writings, speaking and program. . . .

Should personal liberalism creep into objective reporting in papers in the religious field? The story, "One Methodist Trial" . . . reads more like inference and mud-slinging than objective reporting.

Have you read the charges against Blake Craft? Have you read the verdict? Have you compared the charges and verdict with the Methodist Discipline? Do you consider the verdict compatible with the charges? Are you familiar with the public statements regarding who did much research work on the discredited *Apostles of Discord?* Did you know that the endorsement printed on *Apostles of Discord,* written by one man has been a source of embarrassment to him because the only chapter submitted to him was the chapter on religion? That man told me he was concerned about whether he should withdraw or denounce his printed quotation on the cover of the book, because he found little fault with the chapter he read, but could not accept much of what was in the many other chapters of *Apostles of Discord.*

[*Continued on Page 48*]

Death, Burial and the Christian Church

By A. L. KERSHAW

The encroaching materialism of our time is revealed in the trend of modern burial practices—This congregation is working against that trend.

THE STUDY by our parish social relations commission of the increasing secular encroachment on the marriage and burial practices in the United States, and the recently published recommendations that have attracted wide notice beyond the boundaries of this nation, grew from a specific theological concern for the relevance of the Christian faith and church in the lives of Christians in a fragmented society.

While we often pride ourselves on being a religious nation—and certainly percentage-wise more last year identified themselves as church people than ever before in our history—at the depth of existence where security, faith, and hope are nourished, the religious ground and interpretation of life has been increasingly dissipated. For ours is the world of Kafka's "Joseph K." and "Gregor Samsa," of William Inge's "Lola" and "Doc," of Mary Chase's "Elwood P. Dowd," of Arthur Miller's "Willy Loman," and T. S. Eliot's "J. Alfred Prufrock," and in the world of these sterile lives the cultural resource is the bar and the sanitarium.

The church significantly is not even listed among the props. These blighted characters are the prototypes of modern man who, as W. H. Auden has written, no longer being supported by a living relevant faith, "must do deliberately for himself what in previous ages had been done for him by family, custom, church, and state—namely, the choice of the principles and presuppositions in terms of which he can make sense of experience."

Gone for most modern men is the secure backdrop of a cosmic drama by which crisis, suffering, death, can be related and interpreted by long-range purpose, judgment, forgiveness, and love of God.

A. L. Kershaw is minister of Holy Trinity (Episcopal) Church, Oxford, Ohio. Following his article is a reprint of a pamphlet distributed by his church. It contains the full results of the study made by his parish social relations commission.

The Meaning of the Church

Once the church provided the underlying support in the loving purpose of God, whose judgments were to lead man back to his heritage of existence in a structure of loving relationships with God and his fellow men. All the world was a sacrament, and thus the sciences as well as religion pointed beyond themselves, to a unifying purpose, the drama of salvation.

Regardless of how little the man of the Middle Ages knew about science, the drama of creation was lively and near. Its scenes continually were in his consciousness in legend and tale, they filled his thoughts just as they covered the walls of his great cathedrals in stone or fresco. The world was a great allegory, whose essential secret was its meaning, not its operations and mechanics: it was an hierarchical order, extending from stones and trees and stars through man to God, just as society ranged from serf through lord and king to pope; and it was inspired throughout by the desire to fulfil the divine purpose.

The power that moved all things was love. From the highest heaven to the lowest clod, aspiration to blend with the divine purpose was the cosmic force that made the world go round.

Granting the social concretion and the confinement of freedom of the Middle Ages, we were convinced that where once man was conscious of a unity to his experience and world in a high purpose of God's love, man had also a drama for his life to interpret immediate tragedy and crisis against a long-range plot, and in this he found strength, courage, and hope, even in adversity.

The dissipation of this drama has been long in coming. But since Bacon's knowledge as power, increasingly th scientific outlook issues as life's mos urgent business, while the contempla tive arts and the nurture of sensibilitie are proportionately retired to the pe riphery of the common life. The indi vidualizing influence of Protestantism did its part to dissipate the unifyin outreach of religion into a fragmente resource.

Nowhere, we were convinced, has thi fragmentation and loss of meaning be come more apparent than in the crise of marriage and death. Despite the me chanical pretentions of a scientific out look, the sensitivities of people in thes pivotal aspects of existence issue i urgent need for interpretation an meaning.

If the religious undergirdings onc available are gone, people look to what ever supports are offered from wher ever they can be found. Upon empti ness and sentimentality, display an commercialism flourish, as our researc well documented. Where there is n steak, man in his hunger will settle fo potato chips.

Religious Supports

The tremendous undertaking as w conceived it grew from this context:

1. With genuine devotion to freedo and diversity as necessary to man's full est individual development, and wit gratitude and respect for the inquir and service of science, how nonetheles can some religious structure be restore that, guaranteeing freedom, may sti afford the security of purpose, faith, an hope in its unifying drama of life?

2. What insights and wisdom does thi long Christian heritage offer as alterna tives to the hollow symbols of meanin provided by our time?

3. Taking into account the moder mentality, how can such insight an wisdom be made available and relevan in our time?

The study and discussion hinged o two main areas in the two years' tim of consideration:

1. Research into Christian belief an historical Christian practice for mar riage and burials.

2. Study of current statistics, policy and practice of funeral homes, crema toria, cemeteries, state health depart ments, mortician regulations, etc.

The recommendations concernin Christian marriage are now (at thi writing) being completed.

It was the conviction of the commis sion after two years' study in the are of present-day funeral practice that th historic depths of Christian meaning ar increasingly lost to the American, eve the regular churchgoer, and that with out the interpretation and pastoral min

ry of the simple rites of the church, receive whatever solace and comfort available in the despair of death, more d more people look to the funeral di-ctor as pastor and priest.

Upon the religious vacuum, a new set commercial symbols, appointments, d rites are rapidly replacing the urch, the candles, and the psalms. here are the plush carpet, the exalted en casket, the heavily scented banks funeral flowers, the dim, indirect ht, distant recorded syrupy music plete with chimes and *vox humana*, centered in the new dominant chitecture of almost every commu-y, the funeral home and chapel.

We became increasingly convinced at regardless what brief words were pended to the current standard pro-dure, the dominating concern for tip-ed entrances and exits, the emphasis leak-proof caskets, and the display of ysical remains artfully improved by smetics and especially tailored casket parel, represent essentially a reversal Christian belief and its candid com-tal of the material body to ashes and st.

gns of the Times

Our research turned up new signs the times:

1. New words from a new crematory ecialization included "cremains" and urnment." Some crematory litera-re include glossaries of recent funeral finitions as a help to those who wished keep up with the onrush of culture.

2. Among the new services being of-red are included: uniformed casket arers and parking directors, cos-etology service by specialists thor-ghly trained and interested "in hieving perfection in preparing the ceased for exhibition."

3. Refrigerated caskets for longer eping and saving of embalming costs his is advertised as "doing it the mane way."

4. Caskets with built-in canister for llum records of the deceased's udos," achievements, memorable mberships, accomplishments.

5. Provision in some better funeral mes of antique rooms and service oms featuring oak paneling, hand-inted murals, gold and silver leaf corations—all designed especially to ovide dignity, serenity, charm, and estige to the host family.

The results of the study were re-aped into a recommended parish pro-dure for burials which was presented the vestry with the recommendation at it be passed as official parish pro-dure. After careful study, the parish stry unanimously passed the study d enthusiastically had the study mailed to all members of the parish, as well as to various clergy from many denominations across the nation soliciting their criticism of the statement. To the parish members was also sent an inventory to determine the individual judgment of parishioners:

1. Discuss as a family or think through yourself the Christian meaning of death and burial. Plan your family procedure while all are in good health.

2. Would you like to discuss burial plans or questions about death with minister?

3. Immediately following preparation, casket should be closed in presence or by permission of immediate family, and remain closed. Open house at a funeral home should be discouraged.

4. The most inexpensive casket should be purchased, and it should be covered immediately with church funeral pall.

5. Gifts of flowers, wreaths, designs should be discouraged, and memorial gifts to family, church, or for medical research or benevolences should be encouraged.

6. Burial service should be held in the church.

The Response

The parish response from these questions was somewhat overwhelming. Final tabulation of the results indicated well over 85 per cent parish affirmation on all these focal recommendations.

A short time later, the Associated Press carried an account of the study and recommendations, as did *Time* magazine (Jan. 18, 1954). From this national coverage, letters began to pour in from all parts of the nation and world. It would be impossible briefly to summarize the hundreds of letters except to say:

1. A great many related personal distressing experiences that the writers had endured during the crisis of a death in the family.

2. Outside some vigorous (including some virtually irrational statements) protests from funeral homes and national agencies, *all* the rest were definitely affirmative. Many expressed deep gratitude for this religious leadership.

3. From a number of individuals, and from more than one funeral director, came distressing accounts of commercial pressure (concern for fees) on the part of clergymen. We recognize with due penitence that we did not account for the church's part in the deepening commercialism.

4. Despite the powerful blasts from some funeral directors and agencies, five or six funeral directors wrote of their agreement that steps toward reforms were being made.

5. The letters represent a vast range of religious orientation, geography, profession, and age.

In addition to the published recommendations, leaflets for the congregations at funerals and weddings were printed, to assist those present at these services of the church's life to interpret these occasions religiously.

DEATH, FUNERALS AND THE CHRISTIAN FAITH

A CHRISTIAN understands death in the context of his whole faith. In St. Paul's words he has the assurance "that all things work together for good to them who love God, to them who are called according to his purpose" of love. Therefore no crisis, tribulation or persecution, peril or famine, sickness or death, can deflect his trust from its ground in God's undergirding love.

In contrast to much of the practice of our time, the honest discussion of and planning for death are not taboo or morbid to the Christian. With the assurance that he has not received the spirit to fear, the Christian neither avoids the inevitability of physical death, nor attempts to obscure its reality by sentimental evasions and costly preparations.

The growing secular ceremonies at the time of death and the preparation of the body in an attempt to prevent its natural return to the earth place an undue emphasis on the physical vehicle in which our spirits have expressed themselves. Such vanity all but obscures the Christian understanding of death and dissolves the hope the Christian faith provides in this crisis.

Much current practice has become so complex and costly that increasing numbers are convinced that Christian services must be rescued from the weight of custom accumulated in recent years, and restored to the directness and simplicity consistent with historical Christian belief and practice.

The Importance of Your Own Judgment

The impact of custom, the wishes of the family, and personal identity with present mores will prevent many families from a full return to simple Christian practice. It is of great importance that families freely discuss their convictions and wishes together while all are in good health so that in the time of grief a family is not obliged to undergo

the emotional strain of debating various funeral details.

Church Burial Is Christian Practice

Since to the Christian the resources of love and forgiveness, of guidance, and of hope are continually present within the fellowship of the church for all of the crises of life—baptism as entrance into the fellowship; confirmation for personal commitment in years of mature judgment; holy matrimony at the beginning of a new family unit; churching of women for thanksgiving for the heritage of children; visitation of the sick in periods of illness—it is timely indeed that the last crisis, death, be a part of the natural life of the fellowship.

Christian burial has at least three dimensions: first, it is a benediction on the physical vehicle of the deceased person; second, it offers faith, solace, and strength to the family and to the whole fellowship; and third, as the burial office so plainly states, it calls for those still living to make severe judgment on their life's loyalties and work that they may dedicate themselves anew to those spiritual values which death cannot dissolve.

Immediate Family or Individual Preparation

1. Discuss or think through the meaning of death and burial in the light of God's providence and love. Your minister will be most willing to participate in your considerations.

2. By common agreement, plan in advance your family procedure for the time when death occurs.

3. If you consider your present community your life home, choose your undertaker and relate your desires to him now.

4. Consider outlining and filing your family wishes with your church for their direction at the time of death. Should you relocate in another community, your outlined plans can be attached to your transfer to another parish.

"We brought nothing into this world and it is certain we can carry nothing out." This significant truth of the opening words of the burial office indicates to the Christian that, just as a person's worth in life is not measured by the abundance of the things he possesses, so in death his worth is not calculated by the extravagance of his funeral or tombstone. By the very nature of the faith, Christian burials ought to be as simple as possible, the money that might have gone to unnecessary extravagance being used by the family or given in the name of the deceased to benevolent foundations, or to the church for the increase of its work.

Kershaw

In Time of Death

1. Call your minister immediately. Families should invite him to share in the planning and execution of the burial preparations and the service.

2. Arrangements with the undertaker should be made for the casket, transportation to the church, and, after the service, to the cemetery. This responsibility will be greatly lightened if prior plans have been made with the undertaker and with the church.

3. The undertaker should be informed immediately on the family decision concerning embalming. Embalming is not necessary except in delayed burials, or in the case of certain communicable diseases, or when the body is shipped by common carrier for nonlocal burial.

4. Bodies designated for use by research laboratories or medical schools must be embalmed under their direction. One who intends to have his body used for such purposes must obtain agreement from his next of kin who have final legal responsibility for disposition of the body.

5. The simplest casket possible should be secured.

6. Immediately following preparation of the body, the casket should be closed either in the presence of or by the permission of the immediate family; the casket should be covered immediately with the church funeral pall, as the finish and craftsmanship of the casket are irrelevant considerations in a Christian burial.

7. The distressing, barbaric practice of open casket viewing must be strongly resisted. The closed casket should remain at the undertaker's or be brought immediately to the church until the time of the service. The family should be relieved of the emotional strain seeing callers at the undertaker's.

The Burial Service

1. Except when the arrival of im mediate members of the family is d layed by distance, the burial servi should be conducted as promptly possible, preferably within two da after death.

2. After you have discussed yo plans with the minister, allow him t responsibility of notifying the pa bearers and conducting the entire ser ice.

3. The casket must be kept clos throughout the service.

4. The burial service is a regular co gregational service in the life of t church family. It is hoped that a fu choir to lead the hymns and canticl provided by the Burial Office will b come customary practice. Since churc services are integral parts of parish lif fees to clergy, choir, organist, or for u of church building for the burial servi must not be considered. However, at t time of the funeral, expressions sympathy in the form of contributio to a memorial fund for the decease may be sent to the family (or t church) for designation by the famil

5. Other than altar flowers, use floral decorations and designs is not keeping with Christian burial. The Alt Guild should be entrusted with all t floral arrangements.

6. The committal service at the gra should be conducted by the minister f the adult members of the immedia family.

7. The practice of cremation is left the judgment of individual families. B cause of the cemetery space problem congested cities, because of the possib financial saving, and because many pe ple prefer the immediate return of t body to the earth, cremation has fou increasing favor among Christian However, if a full cemetery lot h been purchased, cremation becomes additional expense.

8. The Service of Holy Communi may be part of the Burial Office, or ma be held for the family on the mornin of the funeral.

9. All music, choral or organ, shou be in keeping with the dignity of t burial service. Hymns should not gloomy or despondent but rather su tain the note of strength, solace, fait and triumph, consistent with the Buri Office. Unless the family has specific r quests for appropriate music, in co formity with the spirit of the churc the choirmaster, organist, and cler should be entrusted with the selection the music for the burial service, as th are for the other services of the churc

etreat for Ministers' Wives

y EVELYN BURNS

Ministers' wives of the New England Conference have instituted a two-day annual retreat to share common problems.

Burns

LMOST fourteen years ago I became a Methodist minister's wife. Since vas woefully inexperienced in the d of religion in general and in Meth-st background in particular, my love my husband was at first constantly rshadowed by a haunting fear that night fail him in the profession to ich he was so completely dedicated l for which he had so conscientiously pared.

The memories of those early days re-in most vivid. They were days filled h adventure and tension—days en I always seemed to be holding breath as I plunged into new ex-iences. Within me there was a con-ed mixture of apprehension and icipation, of timidity and foolhardi-s, of an intellectual urge for self-servation and an emotional mood of -dedication. Underlying all this I a new loneliness and a compelling ire to know other women who might having these same problems in ad-tment and these same joys of dis-ery.

Such, I believe, is the experience of majority of new ministers' wives. d although the passing years, a onger faith, and the patience of kind rishioners bring confidence and poise, st preachers' wives at any age, and any stage, will confess to a need for ser fellowship within their own "pro-sion."

The evidence of this need was clearly nonstrated by a surge of excitement hin the parsonages of our New Eng-d Conference when the first invita-ns to a two days' Ministers' Wives' reat were received in November, 2. The response was most enthusias-Our first retreat was held on Jan-y 5-6, 1953, the second on January , 1954, and plans are now being de for our third annual retreat next nuary.

Mrs. Burns is wife of the pastor of rvard-Epworth Methodist Church, mbridge, Mass. She tells why these reats have become so popular.

The Beginning

The impetus for planning a retreat for ministers' wives came from a resourceful district superintendent's wife, Mrs. Charles T. Allen, who thought at first in terms of a retreat for the wives in her district. As other wives became interested, it was decided to make the affair a conference-wide project.

Although many women helped plan that first retreat, they have modestly remained anonymous to most of us. Since I was not a member of that original group, I can testify freely to the spirit of warmth and friendliness which marked that first retreat—and which, I hope, has set a lasting example for those to follow.

The first Monday and Tuesday of January were chosen for dates because (1) that time seems to be more convenient for wives of theological students; (2) psychologically, it is a good time for a break from routine; and (3) there is less conflict with other scheduled church events then. At both retreats a majority of votes favored early January despite the hazards of winter weather. Each year our program has begun at 12:30 P.M. on Monday and ended at 3:00 P.M. on Tuesday, thus allowing time for driving for those who come from a distance.

The place for such a gathering was no problem. In New England we are fortunate in having a Methodist Conference Center available throughout the year for meetings. It is a beautiful estate called Rolling Ridge, in North Andover, Massachusetts. Excellent meals are served at reasonable prices, and the atmosphere is charming and restful. The cost for three meals and one night's lodging is slightly over four dollars per person. By asking a registration fee of six dollars for each person, we have been able to cover all expenses, including publicity and speakers' fees, and to have a good balance toward the next year's initial expenses.

The wives of our four district superintendents graciously consented to launch the promotion of our first retreat by sending out two form letters over their signatures. Each district superintendent's wife was responsible for sending out the letters in her district.

The first form letter was to the local W.S.C.S. of each church, requesting the society to help its minister's wife (or ministers' wives) to attend the retreat by (1) paying her registration fee, if possible; and (2) co-operating in enabling her to leave her home duties for those two days.

The second form letter went out as an invitation to the ministers' wives, stating the time, the place, the cost, the type of program planned, and including other information such as the need to bring her bed linen, suggestions for transportation, and a deadline for registration. A registrar's address was given in both letters so that one person might have all the names of those coming.

Our second annual retreat was planned by an elected committee, consisting of three new members and the previous year's chairman. A secretary-treasurer and a registrar were also elected. Although the wives of our district superintendents once again gave their hearty co-operation, the responsibility for sending out letters was taken over by the committee. However, the contents of the two form letters were essentially the same as the previous year's. Since the local Woman's Societies of Christian Service have to plan their business ahead of time, it has proved advisable to send out the letters not later than two months before the date of retreat and preferably sooner.

In printing the programs, the names of all the women listed were written in this way: Mrs. John Smith (Mary). With so many wives participating, this is a good way to learn more names.

Comments on Program

Registration. The registrar has had the responsible task of assigning each

[*Continued on Page 14*]

Humor in the Preaching of Jesus

By WEBB B. GARRISON

How Jesus employed humor to gain the interest of listeners and as a weapon against his opposition.

NUMEROUS students of the New Testament have noticed the vigorous quality of Jesus' speech—termed *gigantesque* by Gilbert K. Chesterton.

A few scholars and preachers have pointed out what they have felt to be humor in the recorded sayings of the Galilean. Such analyses have largely centered upon two or three passages. There appears to have been no attempt to make a detailed study of the extent to which Jesus used humor. Nor has there been an examination of its rhetorical significance in his public speech.

Consequently the present study has a double focus. It attempts to establish both the extent and the role of humor in Jesus' address. There are obvious limitations, the most serious of which is the fragmentary nature of the sayings which have been preserved. In spite of this problem, the Gospels afford a considerable body of primary material. Before this can be effectively analyzed, it is necessary to give a brief outline of the bases of humor in general.

Since the time of Aristotle, humor has received considerable attention from analysts. At least four rather clearly defined principles may be listed.

1. *Disparagement* is a basis for much humor. There is an almost universal tendency to laugh when an unaffiliated person is made to look stupid or ridiculous.

2. *Superiority* on the part of the laugher is therefore linked with disparagement of the person being laughed at.

3. *Release from suppression* seems to be a third major source of laughter. Whenever authority is made to look ridiculous, a potentially humorous situation exists.

4. *Incongruity* serves as a base for much humor. This factor is obviously related to superiority, for the person who "gets the point" unconsciously congratulates himself upon his own quick insight.

All four of the basic ingredients may be involved in a one-sentence witticism or brief anecdote. Hence any attempt to attribute a particular laugh to a precisely delineated element is likely to be futile. . . .

Incidental Humor in the Gospels

Any attempt to discover how Jesus used humor is limited not only by the tendency to view first-century situations through twentieth-century eyes, but also by the traditional gravity with which the New Testament is read. We have not been moved to laughter because we have regarded the Gospel records as essentially solemn—their pages bordered in black like Victorian funeral announcements.

Several passages, however, indicate that Jesus frequently employed humor for its catalytic effect upon his hearers. All the recorded cases in which such an emphasis is clearly present hinge upon sudden incongruity.

Modern readers tend to see nothing but the text of a sermon in the saying recorded in Matthew 11:7 (cf. Luke 7:24-25). But Jesus was speaking to herdsmen and farmers—men accustomed to outdoor life who had gone to considerable inconvenience to hear that strange zealot whom they called John the Baptist. *"What did you go out into wilderness to behold? A reed shaken by the wind? . . ."* Jesus demande
One can almost hear him pausing f
laughter before adding the jibe: *"W
then did you go out? To see a m
clothed in soft raiment? . . ."* Obvious
". . . a man clothed in soft raiment . .
was the very last thing one would
into the desert seeking.

Again, there is a story of a rich m
who was a hard master. One of
servants, discharged for incompeten
makes a comment that must have pr
voked a roar of laughter from men a
customed to tyrannical lords: *". . . Wh
shall I do, since my master is taki
away the stewardship from me? I
not strong enough to dig, and I
ashamed to beg . . . "* (Luke 16:1-

Giving a slightly different twist to t
same illustrative story, just as mode
after-dinner speakers vary their ane
dotes in some details, Jesus has anoth
fruitless servant tell his stony-heart
master: *". . . Master, I knew you to
a hard man, reaping where you did
sow, and gathering where you did
winnow; so I was afraid, and I we
and hid your talent in the ground. He
you have what is yours . . ."* (Matth
25:24-25; cf. Luke 19:20). That wou
be like a modern anecdote built arou
a taxpayer's offer to let Uncle Sam le
withholding tax, on condition that
other accounting should be expecte

Other statements appear incongruo
and laugh-provoking when seen fr
the viewpoint of Jesus' actual heare
More than once, he referred to su
brilliant exploits as lighting a la
and placing it *". . . under a bushel,
under a bed . . ."* (Mark 4:21; Luke 1
33; Luke 8:16).

And Jesus told a delightfully refres
ing story about the stupidity of a gro
of young women who went to an a
night party without sufficient oil
their lamps. That was like the mode
lass who starts on a long trip witho
checking the gas tank of her car. Y
the foolish girls in the Gospel sto
had the cheek to ask their friend
*". . . Give us some of your oil, for o
lamps are going out"* (Matthew 25:3-

One allusion must be placed in
doubtful class. It offers definite pos
bilities when used with a twentiet
century audience; I have several tim
read it with inflection and emphasis
produce a ripple of laughter. This pa
ticular bit of incongruity may be d
to modern views concerning the stat
of women, and may have caused no si
gle chuckle among Jesus' listene
*". . . I have come to set a man agai
his father,"* he said, *"and a daugh
against her mother, and* ***a daught
in-law against her mother-in-law*** . .
(Matthew 10:35; emphasis added).

Even if the mother-in-law referen

Webb B. Garrison is visiting professor of religious journalism at Scarritt College, Nashville, Tenn. This article represents an expansion of emphasis in a chapter of the writer's new book, The Preacher and His Audience (*Fleming H. Revell Co., $3.00*). *Brief sections of copyrighted material from the book are used by permission of the publishers.*

annot be counted as humorous to first-entury males, there remain at least x cases in which Jesus used gross ncongruity as a source of incidental umor. Far more significant in terms of oth quantity and emphasis are the in-ances in which he employed laughter s a weapon of attack.

umor Directed Against Opponents

A few persons have seen the follow-ng passage as a great joke:

"Woe to you, scribes and Pharisees, ypocrites! for you tithe mint and dill nd cummin, and have neglected the eightier matters of the law, justice nd mercy and faith; . . . You blind uides, straining out a gnat and swal-wing a camel!" (Matthew 23:23-24; cf. uke 11:42).

Remember that this was addressed to ersons who probably did not tithe ieir hard money—and who certainly nsidered it ridiculous to tithe garden erbs. Camels and gnats were very uch a part of their everyday life, and ie superb incongruity of swallowing camel would bring a hearty laugh—nhanced by release of suppressed imosity toward the tyrannical priestly ass.

". . . Why do you seek the speck that in your brother's eye, but do not otice the log that is in your own eye? r how can you say to your brother, et me take the speck out of your eye,' hen there is the log in your own eye? . ." (Matthew 7:3-4; cf. Luke 6:39 ff., here the incongruity is increased by sking, *"Can a blind man lead a blind an? . . ."*)

In this passage, humor grows out of xaggeration—a special form of incon-ruity. Notice, however, that this is not ughter for its own sake. This is a olemic, directed against religious galists and designed to discredit iem.

". . . In a certain city there was a dge who neither feared God nor re-rded man; and there was a widow in at city who kept coming to him and ying, 'Vindicate me against my ad-ersary.' For a while he refused; but fterward he said to himself, 'Though neither fear God nor regard man, yet ecause this widow bothers me, I will ndicate her, or she will wear me out y her continual coming.'" (Luke 18:-5).

There is every reason to believe this ory provoked broad guffaws when it as first told. Listeners knew the mean-ng of injustice and the indifference of ie judges. Here was a case in which a ember of their own class outwitted uthority. To make the incident com-etely ludicrous, the victor was that ost downtrodden and helpless of all humble people—a widow. With no weapon but her tongue, she defeated a man who was a symbol of authority. Again this is humor—with a cutting edge.

Jesus mocked the religious leaders of the day for disfiguring their faces (Matthew 6:16), strutting about in pompous attire (Matthew 23: 5-7, Mark 12:38, Luke 20:45-7), and wiping the outside of their dishes while leaving the inside dirty (Matthew 23:26, Luke 11:37).

He jeered at high-placed men for acting like little children, sulking at their playmates (Matthew 11:16-19). He accused them of having trumpets blown in order to attract attention to their acts of charity (Matthew 6:2-4). And he mocked the prayer of a hard-hearted oppressor of the poor who poured the oil of adulation over his own bowed head (Luke 18:10-11).

Addressing men who had tended vineyards since boyhood, he asked a question that can only be thinly veiled sarcasm. *". . . Are grapes gathered from thorns,"* he demanded, *"or figs from thistles? . . ."* (Matthew 7:16; cf. Luke 11:6).

To an audience whose members regarded weddings as the gayest of all occasions, Jesus threw the mock-solemn question: *". . . Can the wedding guests mourn as long as the bridegroom is with them? . . ."* (Matthew 9:15). Note that this jeering question was framed in answer to one which suggested that fasting—in the fashion of Pharisees—was desirable.

Swinging the cudgel of humor, Jesus attacked wealth and the wealthy. He declared that *". . . it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God."* (Matthew 19:23-24; cf. Mark 10:25, Luke 18:25). Prosaic scholars with a background of modern urban culture have made far-fetched attempts to make that statement seem sensible. Any such tampering destroys the delightful incongruity which made it laughable to those who actually heard it.

Jesus told his hearers about a rich man and a poor man; the former died and went to Hades—where he was forced to ask that the poor man come and *". . . dip the end of his finger in water and cool my tongue; for I am in anguish in this flame . . ."* (Luke 16:19-24). How the exploited poor of Palestine must have chortled at such an idea!

He mocked worry over material possessions by demanding whether his hearers could *". . . add one cubit to the span of life? . . ."* (Matthew 6:26-29, Luke 12:25). To the modern, there is nothing inherently humorous in that question. But the Oriental who knew the cubit to be a unit to measure the length of a board or rope could see the sheer absurdity of pretending to treat it as a unit of time.

On another occasion, Jesus told of a rich man whose crops were so plentiful that he had to build bigger barns; the very day they were completed, the angel of the Lord came to claim his soul (Luke 12:16-20).

He told of a wealthy aristocrat who invited many to a banquet. One after another, the guests offered ridiculous excuses: one had bought a field without looking at it, and must go examine his purchase. Another had purchased five yoke of oxen—sight unseen. And a third had just taken a wife and was in no mood for a party (Luke 14:16-20)! It is significant that the "invited guests" represented members of the opposition who refused to accept Jesus' overtures.

Even the worldly-mindedness of non-Jews was mocked by Jesus. He scored "Gentiles" for being so simple-minded that they thought the effectiveness of prayer measured by volume of words (Matthew 6:7). He ridiculed their preoccupation with material things (Matthew 6:31-32; cf. Luke 12:29-30). He declared that even *they* were polite when dealing with one another (Matthew 5:45-47).

Taken alone no instance cited can be regarded as a key to Jesus' use of humor as a weapon of attack. But the combined weight of nearly a score of instances cannot be ignored. It is clear that ridicule was an important phase of his campaign against the constituted authorities. By making fun of them, he helped give his followers courage to resist.

Conclusions

This study offers no clue concerning the extent to which Jesus actually used humor. It is possible that recorded sayings represent a balanced cross section of his entire public address. But it is also possible that the large number of humorous references in the Gospel record owe their preservation to the fact that people remembered them more easily than more prosaic statements.

No matter which of these conclusions one may favor, it is impossible to escape the fact that Jesus was a master of humor.

There is one indirect but highly significant bit of evidence that indicates the Gospel writers themselves were fully aware of humorous overtones in much that they recorded. Mark records four laughter-provoking sayings. Matthew includes nineteen, and Luke preserves no less than twenty-one.

[*Continued on Page 9*]

Literary Merit of the R.S.V.

By WOLCOTT CUTLER

Passages from the Revised Standard Version equal the literary merit of earlier versions.

ONE OF the difficulties with the improvements in the Revised Standard Version of the Bible is that of change—breaking with the familiar and long-loved phraseology of one's childhood and youth and therefore with the religious associations of a lifetime.

With this difficulty in mind, we have recently chosen for reading aloud a few R.S.V. verses from a less familiar psalm—perhaps from the least familiar, because it is the longest—Psalm 119. This psalm is said to have been a favorite with John Ruskin in his mature years, and of it he wrote that of all the parts of the Bible that his mother taught him, and which was, to his mind chiefly repulsive, the Psalm 119 became the most precious to him in its glorious passion of love for God's law.

The psalm was probably written early in the fourth century before Christ, when, according to Elmer A. Leslie, "the priestly law introduced by Ezra in 397 B.C. was gaining steadily in recognition and authority for the community. . . ." The theme of this long religious lyric is exultation in the joy of living by God's law.

We hope that we may be able to make more plain to the elder generation, steeped as they are in the sonorous phraseology of King James's day, that there is equal literary merit in this most recent of all English translations, made from admittedly earlier, more authentic, and better comprehended Hebrew and Greek texts.

Selected Verses from Psalm 119

[1] Blessed are those whose way is blameless,
who walk in the law of the LORD!
[2] Blessed are those who keep his testimonies,
who seek him with their whole heart,
[3] who also do no wrong,
but walk in his ways!
[9] How can a young man keep his way pure?
By guarding it according to thy word.
[33] Teach me, O LORD, the way of thy statutes;
and I will keep it to the end.
[73] Thy hands have made and fashioned me;
give me understanding that I may learn thy commandments.
[36] Incline my heart to thy testimonies, and not to gain!
[37] Turn my eyes from looking at vanities;
and give me life in thy ways.
[38] Confirm to thy servant thy promise, which is for those who fear thee.
[39] Take away the reproach which I dread;
for thy ordinances are good.
[176] I have gone astray like a lost sheep; seek thy servant,
for I do not forget thy commandments.
[147] I rise before dawn and cry for help; I hope in thy words.
[82] My eyes fail with watching for thy promise;
I ask, "When wilt thou comfort me?"
[132] Turn to me and be gracious to me, as is thy wont toward those who love thy name.
[133] Keep steady my steps according to thy promise,
and let no iniquity get dominion over me.
[41] Let thy steadfast love come to me, O LORD,
thy salvation according to thy promise;
[42] then shall I have an answer for those who taunt me,
for I trust in thy word.
[78] Let the godless be put to shame, because they have subverted me with guile; . . .
[134] Redeem me from man's oppression, that I may keep thy precepts.
[136] My eyes shed streams of tears, because men do not keep thy law.
[84] How long must thy servant endure? When wilt thou judge those who persecute me?
[85] Godless men have dug pitfalls for me, men who do not conform to thy law.
[87] They have almost made an end of me on earth;
but I have not forsaken thy precepts.
[161] Princes persecute me without cause, but my heart stands in awe of thy words.
[69] The godless besmear me with lies, but with my whole heart I keep thy precepts;
[70] their heart is gross like fat, but I delight in thy law.
[92] If thy law had not been my delight I should have perished in my affliction.
[75] I know, O LORD, that thy judgments are right,
and that in faithfulness thou hast afflicted me.
[71] It is good for me that I was afflicted that I might learn thy statutes.
[67] Before I was afflicted I went astray, but now I keep thy word.
[23] Even though princes sit plotting against me,
thy servant will meditate on thy statutes.
[98] Thy commandment makes me wiser than my enemies,
for it is ever with me.
[100] I understand more than the aged, for I keep thy precepts.
[101] I hold back my feet from every evil way,
in order to keep thy word.
[165] Great peace have those who love thy law;
nothing can make them stumble.
[137] Righteous art thou, O LORD and right are thy judgments.
[129] Thy testimonies are wonderful; therefore my soul keeps them.
[130] The unfolding of thy words gives light;
it imparts understanding to the simple.
[105] Thy word is a lamp to my feet and a light to my path.
[72] The law of thy mouth is better to me than thousands of gold and silver pieces.
[103] How sweet are thy words to my taste, sweeter than honey to my mouth!
[164] Seven times a day I praise thee for thy righteous ordinances.
[46] I will also speak of thy testimonies before kings,
and shall not be put to shame;
[47] for I find my delight in thy commandments,
which I love.
[111] Thy testimonies are my heritage forever;
yes, they are the joy of my heart.
[152] Long have I known from thy testimonies
that thou hast founded them for ever.

Wolcott Cutler is pastor of St. John's Church (Episcopal) Charlestown, Mass.

[1] We quote according to the R. S. V., copyright by National Council of Churches, used by permission.

Monday Morning

he Word of God and ie Cocklebur Seed

y GRAHAM R. HODGES

WHEN I was a boy milking several cows each morning and night, I eaded the cocklebur season. In late mmer this prolific weed turned own, and its seed pods, each armed th dozens of sharp spines, caught in e cows' tails until these poor animals' switchers were transformed into licemen's clubs.

One hard switch of such a tail in the lker's face made him lose considerle religion. So I learned to hate the cklebur.

Later, comfortably removed from the iry industry I learned a truly remarkle fact about the cocklebur: its sticky ed pod contains several seeds, not just e. These seeds are made by nature to rminate in different years. They are set for different seasons. Thus, if ed "A" fails to sprout next year beuse of a drought, seed "B" will be ere waiting for year after next and ed "C" the year after that.

Other weed seeds too, have this rearkable property of delayed response. ey simply sleep it out until their ne comes or until the right conditions r germination arrive.

So does the Word of God operate any times. Ministers may preach "Oh, hy not tonight?" and that certainly is good question to ask. But some sinrs may not respond tonight or tomorw night. Certainly our theme song ould be "Now Is the Hour" instead of Until the Real Thing Comes Along" ut we should keep tucked in the back our minds the fact that people reond in different ways and at differt times to the same appeal.

Circumstances are not right for an mediate decision—the hearer has not en sufficiently chastened by life—mething else prevents the feeling that w is the appointed hour. That is when e preacher of the Word needs to reember the cocklebur seed.

Graham R. Hodges is pastor of Conegational churches in Crown Point d Ticonderoga, N. Y.

This delayed response to an immediate appeal is one of the preacher's hardest problems. Yet, we should remember that many of our profession waited years and years before we yielded to the call to preach. Some of us heeded the call immediately. Some went into business. Some took other devious routes into the ministry. Some were not called until middle life. We, too, took our time.

I remember a single sentence the late beloved Bishop Kern spoke to me in Chicago in 1941. I only saw him for three minutes—my only contact with the man. Yet, a single sentence stuck. It lay dormant for years, then sprouted.

Innate faith in the power of the Word honestly delivered tides us over the dry seasons. If we sow with confidence, God will provide the harvest, sometimes even after the sower is gone.

Recently a woman told me her daughter and son-in-law were attending church regularly in another state 600 miles from here. For two years I had worked unsuccessfully with this couple and their two small children, visiting in their unpretentious home many, many times. When they moved away and drifted about over the nation I saw all my efforts going down the drain. Now that they are permanently settled they evidently connect my efforts with their present churchgoing. At least I prefer to believe this, since they wanted me to know about their change in attitude. It gives me faith for keeping on in the face of similarly unresponsive families.

In 1819 Parson David Elkin, an itinerant Methodist preacher, stood above a simple grave in the Indiana wilderness. He made a brief, heartfelt statement about the good character of the person buried there—Nancy Hanks Lincoln—and how she had gone on to a better place beyond.

Who knows what seeds of faith were sown there—later to sprout in the greatness of Abraham Lincoln? Though never a church member he was a church attendant and faithful to the church's teachings. Something must have been planted in the lonely, hungry heart of that scrawny boy in Indiana by backwoods preacher Elkin.

An English nurse, looked down upon by her lord and lady, sat teaching a small boy the Bible and its truths. His parents were too busy in society to pay him any notice. The only reason we know about this humble nurse is that she was teaching the future Lord Shaftesbury, England's greatest nineteenth-century reformer, the man who got the children out of the coal mines.

There is no reason to believe that he would have been anything but a privileged wastrel if this kindly Christian nurse had not planted the right seeds.

Our American impatience for immediate results has achieved wonders in science and industry. But human beings are not coal and steel. They react, not according to formula, but by inner spiritual winds we cannot discern. Hence, the sower of the seed needs patience. With tireless persistence he must sow by word and deed, always believing in the potency of what he spreads, never overlooking a single small plot of barren soil.

A few years ago definite proof was given that a lotus seed was capable of germination even after several thousand years of dormancy in a peat bog. Human beings do not live that long—at least not here. But they do have a remarkable power to respond to seeds of spiritual life sown years ago.

Isaiah puts the power of the Word to come alive after many days far better than I: *"As the rain cometh down, and the snow, from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish which I please, and it shall prosper* in the thing *whereto I sent it."*

Humor

[*Continued from Page 7*]

Excluding sayings incorporated in more than one account, the Synoptic Gospels preserve some twenty-four to twenty-six bits of humor. But the author of the Fourth Gospel had a special thesis to defend. Jealously guarding his conception of the Galilean as the supra-human *Logos,* John did not report even one saying that can be interpreted as humorous.

In terms of sheer bulk, the purposeful humor of Jesus is of more than passing importance. He employed laughter both as a device for gaining listener interest and as a weapon in his attack upon established authorities. By adopting the latter emphasis, he threw down the glove for a fight that could not end in compromise.

This interpretation of Jesus' public speech throws new light upon both his message and his mission. At the same time, it affords a fresh and valuable approach to the study of ancient oratory. Unlike the highly stylized orations of classical antiquity, the sayings of Jesus are couched in oral style. Correspondingly high in trustworthiness, they indicate that the best speakers of the first century, like those of the twentieth, used humor to persuade and to convince.

Is There Any Hope?

THE proverbial cry of those who are in danger or despair may have been in the thoughts of some who watched the Second Assembly of the World Council of Churches, just as it must be echoing in the minds of people scattered over the earth in this time of tension. But it certainly was not in the hearts of those at Evanston. For them the question took a different form: What is the nature of our hope in Christ?

The delegates could not agree on the answer to that question, and they admitted it. So, alas, those observers who are indifferent to the meaning of the modern ecumenical movement will brush off Evanston as a failure and busy themselves in preparation for the next church meeting. But those who take the World Council seriously will try now to evaluate the Assembly in terms of its goals and whether or not they were accomplished.

Expressed in simple form the goals were to worship, to witness, and to work together. The purpose of those assembled from many lands and many churches rang out from the beginning in the earnest refrain of Bishop G. Bromley Oxnam's opening sermon in First Methodist Church: "We intend to stay together!" As the curtain closed on Evanston the Bishop of Chichester (George K. A. Bell) prayed, "We give thanks for all that we have accomplished together and learned in our fellowship. . . ." For some this appeared to be romantic frosting on the biggest Protestant-Orthodox show in modern history. This, we feel, does no justice to Evanston and misses its real significance.

The differences at the Assembly went far deeper than any simple disagreement between so-called "American theology" and "Continental theology." The delegates did express sharp differences, but felt that "this fact should occasion no surprise." In the years prior to Evanston the hard-working advisory commission had to prepare three drafts in order to come up with a preparatory document that it considered an adequate treatment of the main theme, "Christ—the Hope of the World." Even then, many persons feared that the Assembly would bog down in theological debate. Their fears were scarcely abated when Robert L. Calhoun of America and Edmund Schlink of Germany delivered themselves on the main theme at the opening plenary session.

Professor Schlink said that when "the coming of Christ is spoken of as the *hope* of the world the end of the world is always spoken of, too." Professor Calhoun said that "when we think of hope, it is usually hope for a better life tomorrow. . . ." Queried later at a press conference, both seemed to agree that there are no deep differences between their attitudes, but that their respective "methodical approaches" are completely different. Calhoun felt that in Schlink's address there was "a genuine difference of emphasis" from his own speech concerning the Second Coming of Christ.

This difference of emphasis characterized the Assembly, and was readily apparent in the discussion carried on during much of the first week by fifteen small groups into which the delegates and consultants were divided. The question seemed to be whether to start with the doctrine of Last Things and work toward the present, or to start with man as a creature in God's image and deal with the here-and-now. Then many of the delegates began to s that it was not an either-or proposition. In their concern speak from a Christian (biblical) viewpoint, they must al make their discussion relevant to the present world.

Nevertheless, when the final statement on the adviso report on the main theme was received by the Assembl it contained the confession that "We are not agreed on t relationship between the Christian's hope here and no and his ultimate hope."

There were other differences at Evanston, too. Charl Malik of Lebanon and Dag Hammerskjöld, Secretary-Ge eral of the United Nations, made it clear that they felt is not the task of the World Council, as an institution, save the world in a political sense. That is the business the United Nations. Some delegates disagreed.

Reference to the hope of Israel in the statement on t main theme was omitted because some felt (includi Charles P. Taft of the United States and many from t Orthodox churches) that it might be confused with sor political attitude toward the modern State of Israel. Othe thought "We cannot be one in Christ nor can we truly b lieve and witness to the promise of God if we do not reco nize that it is still valid for the people of the promise ma to Abraham."

Despite these variant views the delegates, throu speeches and discussion, continuously expressed their ho of unity in Christ and their faith in "Christ—the Hope the World." And at the end of the Assembly they we willing to agree that "even as our difficulties provided with a common bond, as, confronted by this great them we saw our differences and disagreements become diver insights into its richness."

It seems to us, then, that the real significance of wh happened at Evanston lies in the fact that despite the de differences growing out of strongly divergent backgroun of Christian tradition, representation from so many pa of the earth, and diverse cultural heritages, the church *did* stay together at Evanston. They did not obscure the differences but brought them out in the open for deba Some of the more discerning saw this not as a dead e but as a time of new beginning for the ecumenical mov ment.

The Message of the Assembly, when finally approved, h a tone of humility and of confidence in God. It declar that there *is* hope, and that it means "to enter with Chr into the suffering and despair of men," to know that "wha ever men do, Jesus reigns and shall reign," to know th "with this assurance we can face the powers of evil a the threat of death with a good courage."

Then the Assembly posed some questions and though starters for the churches. "It is not enough that Christia should seek peace for themselves. They must seek justi for others. Great masses of people in many parts of t world are hungry for bread, and are compelled to live conditions which mock their human worth. Does yo church speak and act against such injustice? Millions men and women are suffering segregation and discrimin tion on the ground of race. Is your church willing to d clare . . . that this is contrary to the will of God and act on that declaration?" "Do you forgive one another Christ forgave you?"

There *is* hope for the churches and for the world, if stay together and worship together and witness togeth in Christ. Unity in Christ can grow if the churches contin in learning to understand each other as they did at Eva ston. This means that the study of church history is imp tant. Meanwhile, the churches must discipline themsel to keep judgment of each other in suspension wh each one is allowed to express its views in frankness a Christian love.

Slants on the Secular

y JOHN O. GROSS

ıbversive Influence

THAT TELEVISION has come to ve a wide influence upon children is nerally recognized. The *Saturday Re-ew* quotes a prominent educator as ying that among environmental af-irs molding the minds and emotions youngsters, television must be rated ı influence second only of their par-ts and ahead of church and school." ie Senate committee investigating venile delinquency found that chil-en between the ages of 5 and 10 make) a large section of the television dience and, in fact, spend more time atching television than any other oup. "A survey in Cincinnati showed at twelve and thirteen-year-olds were atching television thirty hours per eek. . . ." Since more attention will concentrated per hour on television ograms than on school work, one can te the seriousness of the situation.

Again, when the time given to tele-sion is compared with the time spent Sunday school one can see just what e church is facing in holding its ung.

A study made of radio programs in nicago covering a full week reported murders, 50 shootings, 30 gun fights, kidnappings, 59 fist fights, 2 knifings, sluggings, 3 whiplashings, 2 poison-gs along with many other acts of vio-nce. The acts of violence run about per hour and a startling revelation is at violence is twice as prevalent in ildren's programs as in adults.

"Moral education is impossible with-t the habitual vision of greatness" is aphorism of Professor A. N. White-ad of which Sir Richard Livingston id, "Outside of Plato there is no pro-under saying about education." Pla-s parallel is: " 'The soul of the child his play should be guided to its love that sort of excellence in which when grows up to manhood he will be per-cted.' "

While America worries about the in-ence of communism it may awaken d find that a Pied Piper in its own usehold has lured its youth away from the character qualities of which its life rests.

Charity Racket

"RACKETEERING in charity is one of the most flagrant forms of criminal activity, for it exploits the finest impulses of the heart," says Arnaud C. Marts, prominent head of one of the nation's best-known fund-raising organizations, Marts and Lundy. The amount fleeced from Americans annually reaches $120,000,000, according to Jerome Ellison. One so-called charity organization collected $3,978,000 in five years but only 18 per cent went to the charitable enterprise—82 per cent was spent for salaries, promotion fees, etc. Reputable enterprises seldom use more than 10 per cent for promotion costs, etc. It costs the Red Cross 5 per cent to raise its budget.

Americans give about $4,000,000,000 to philanthropy, or about $27 per capita, or around $88 a family. Almost one-half of it goes to religious work. This leaves the large sum of $2,000,000,000 for a multiplicity of appeals.

A good rule to remember is that the cause with the highest emotional appeal is not always the most worthy. Old-fashioned charities such as providing food and shelter for indigents have been superseded because most cities now make provision through community chests, etc., to care for these needs. Panhandlers who claim to be hungry more frequently are "thirsty" for intoxicants. Even some well-known efforts among children will not stand close scrutiny.

Guidance should be given through the churches for giving. Members should know about the work of the church in education, health, and social service. A wider educational program on philanthropic opportunities under Christian auspices not only assures the proper use of wealth but also protects givers from making gifts to unworthy philanthropies.

Vocation Depends on Faith

THE NOVEL *Not As a Stranger* (by Morton Thompson, Charles Scribner's Sons, $4.75) which ranks at the top among the nation's best sellers is a story of a young doctor whose life was dedicated to medicine. He set out to be a doctor and did not permit any obstacles to stop him. When he had apparently come to the end of the way because of the failure of his father to finance his education, he deliberately planned a loveless marriage with a Swedish nurse whose earnings he knew could keep both of them and pay his expenses.

For years he accepted her only as a means to further his medical goals. Others who knew her saw her fine qualities, but to him she was an ignorant Swede to whom he owed no marital loyalties. The patients he treated were not people—just *things*—material for medicine. If he found quackery among colleagues, it was that they had failed medicine.

There are but few indications of devotion in the book to spiritual ideals. The Swedish wife stands alone reflecting the patience and loyalty of one from a Christian home. As the story unfolds it shows that character growth is not assured by devotion to something as closely connected to the Christian faith as medicine. Charity—love and service—to mankind does not stand alone. When Paul declares that charity is greater than faith and hope, he does not say that it can exist alone without the other two. Faith, hope, and love form an indivisible trinity, each one dependent upon the other.

Medical education needs to be closely related to the Christian faith. A doctor should be more than a skilled technician. He needs the concern for people and an understanding of their worth like the Great Physician possessed.

Nevada Draws Underworld

"IF Nevada has proved anything," *Look* quotes a citizen of Las Vegas, Nevada, as saying, "it has proved that an act of the legislature may make gambling legal but it can never make gambling legitimate." Nevada's economy and current operation now rests upon gambling. In 1931 it invited the gamblers to come with their equipment and in 1953 the 2 per cent tax amounted to $1,668,896.

From other parts of the nation it drew the kind of people who operate the casinos: crooks, professional gamsters, and friends of organized crime. Citizens in Nevada find their government linked with the underworld and their principal gambling center dominated by ex-convicts. States that think gambling may be made respectable by making it legal may learn by studying Nevada that when legalized gambling moves in, respectability moves out.

John O. Gross is executive secretary, ethodist Division of Educational Institions, Nashville, Tenn.

Preview

Clergymen Eligible for Social Security on Voluntary Basis

WASHINGTON, D. C. (RNS)—Clergymen will be eligible for social security benefits next January 1 for the first time since the federal system was set up in 1936.

Under the final version of a bill passed by Congress to extend coverage to an additional 10,000,000 persons, ministers and priests become eligible as self-employed persons. Participation will be voluntary.

The measure also offers coverage to foreign missionaries, Christian Science practitioners, and members of religious orders who do not take a vow of poverty.

The offer of voluntary coverage applies whether the clergymen and others actually are self-employed or not. They will pay social security taxes as if they were self-employed. Under this arrangement, the churches or church organizations which employ them will not be required to match the clergymen's contributions to the system.

To enter the plan, the clergyman must file a certificate on or before the due date of his income tax return for the second taxable year ending after 1954 for which his net earnings are $400 or more.

However, the measure provides the persons ordained in the future also will have two years to make up their minds.

Estimates of the number of clergymen and religious eligible under the liberalization have ranged as high as 250,000.

According to a member of the Church Pensions Conference, an organization of denominational pension fund executives, the new act is not expected to affect the pensions paid to retired ministers through denominational funds.

Most denominations, he said, planned to continue present pension arrangements and advise clergymen to participate in the social security system as well.

One provision of the new law allows for retroactive correction of records within two years of the bill's enactment to correct hardship cases and inequities among employees of non-profit organizations.

Because of clerical errors, it has been found in many cases that employees who were paying their social security tax and thought they were covered had not been certified properly by the hospital, college, or religous body involved.

British Express Thanks

British Methodists formally expressed their thanks at the executive committee meeting of the World Methodist Council, August 11-14, Evanston, Ill., for a gift of $100,000 made to the English churches by The Methodist Church in the United States.

The gift, made just after the war, has been used to help rebuild Methodist churches in Britain. E. Benson Perkins, secretary of the World Methodist Council, announced that tablets would be placed on the walls of churches aided by the gift.

The gift represents a deepened Methodist fellowship, according to Bishop Ivan Lee Holt, St. Louis, president of the Council.

Announcement was made also, that the bishops of The Methodist Church in the United States have raised, up to this date, nearly $30,000 in their areas, as a gift for Wesley's church, the City Road Chapel in London.

Bible Film

A premiere showing of the American Bible Society's new feature-length motion picture, "Our Bible: How It Came to Us," was given in Evanston, Illinois, August 18, 21, 23, and 24, in connection with the assembly of the World Council of Churches.

The film, which was years in planning, research, and writing stages, traces Bible history and development since the time of Christ. It deals principally with the New Testament, with a life-centered approach.

The story begins with the preparation of the written Bible and moves through the hazardous and dangerous periods when it was not legal to prepare or use the Bible in the vernacular. Each version is set forth with the reasons for its preparation, coming finally to the Revised Standard Version which is having such a phenomenal influence now on American life.

Regret was expressed that the episode dealing with the Revised Standard Version was not as strong as the one dealing with the King James Version. In the utilization guide, mention should be made of the fact that there was objection to the King James Version in its day.

"Our Bible: How It Came to Us" (16mm, black and white) is now available for showing in the churches in America. It runs for 84 minutes and the rental is $22.50. The film is also available in three sections as follows:

"The Formation of the Bible," 25 minutes; rental, $8.00.

"The Bible Spreads Across England," 24 minutes; rental, $8.00.

"The Making of the English Bibl 35 minutes; rental, $9.00.

Check with The Methodist Publis ing House for date available.

Crime and Drinking

According to a news release fr the American Business Men's Resea Foundation of Chicago, crime is o stripping population rate of growth to 1. Robberies, larcency, aggrava assault, and auto theft were leaders a jump of all crime averaging 20 cent since 1950.

Concurrent with this recent rep by FBI Director J. Edgar Hoover is release of a two-year study of drink behavior and the commission of crimes in Columbus, Ohio.

"Cuttings (11 to 1 under the influe of alcohol), the carrying of concea weapons (8 to 1 under the influe of alcohol), and other assaults (10 t under the influence of alcohol) definitely crimes of alcoholic influe even crimes of true intoxication," ports Columbus Police Chemist Ll M. Shupe after chemically testing intoxication the 882 arrested perso

The Shupe study warns that cri nals do not always commit crime w they are drinking. Neither do pers who drink always commit crime.

"We do know that of those who w caught in the City of Columbus, O during the past two years, during immediately after the commission crime, 64 per cent were under the fluence of alcohol to such an extent their inhibitions were reduced," c cludes Chemist Shupe.

Weekday Church Schools

Those pastors and church sc workers contemplating setting weekday church schools in their c munities, will be interested in a le "Remember the Weekday to Teach ligion Thereon," now available fro Division of the Local Church, Ge Board of Education.

Written by Erwin L. Shaver, ex tive director of Weekday Reli Education, National Counci Churches, the leaflet contains the tional Council's statement of poli regard to weekday church schools answers a number of questions have arisen in this field.

Chief reasons as to "why we s have a weekday church school" given as follows:

1. Times like these demand mor better religious education for chi and youth.

2. The short session of the Su

urch school does not give enough
ne.
3. Religion must be identified in the
ild's mind with weekday as well as
nday life.
4. To give every child a truly com-
te education for life, which society
es him, he needs education in re-
ion as well as in other subjects of his
ekly study program.
5. The church has a right to a fair
portion of the child's weekday time.
6. Weekday church schools enroll
ge numbers of children not reached
any other agency of religious educa-
n.
The Division of the Local Church has
imited number of the leaflets for free
tribution to pastors and other key
rsons who are interested in this par-
ular field. Address Division of the
cal Church, Box 871, Nashville, Ten-
ssee.
Persons wanting 100 copies or more
this leaflet may secure them from
Division of Christian Education,
tional Council of Churches, 79 East
ams Street, Chicago, Illinois, at 15
nts each.

vil Rights Film

Date for the production of a civil
hts film was set as January 1, 1955,
the Methodist Board of Social and
onomic Relations, meeting in Chica-
August 10. Cost of the film, still in
ipt form, is not to exceed $45,000.
A committee of three was empowered
the board to make final decisions
ncerning the script and production
tails.

ethodist Campaign to
d Koreans

The "Bishops' Appeal for Korea"—a
cial offering for the needy of that
icken land which it is hoped may run
ll over a million dollars—has been
horized for collection in each of
thodism's 40,000 parishes on Sunday,
vember 14. The special appeal was
horized by the Council of Bishops
er Bishop Frederick B. Newell, of
w York, and members of the Board
Missions made a brief survey of the
ds in Korea and counseled with of-
rs of the Korean Methodist Church.
Venty per cent of the receipts will be
ministered through the Board of Mis-
ns, and the remainder through the
thodist Committee for Overseas Re-
. Most of the funds will be used "for
relief of human suffering, regardless
creed"; and the remainder for the
abilitation of churches, hospitals,
ools, and orphanages.

Plan United Church for North India, Pakistan

After a quarter of a century of off-and-on discussion, general plans have been accepted for the union of five Christian communions in north India and in Pakistan, and these plans have now been returned to the governing bodies of the communions for approval or rejection. Much of the detail or organization has been left for action after the general plan has been accepted by some or all of the churches.

The present groups that it is hoped to have in the united church are: the United Church of Northern India; the Church of India, Pakistan, Burma, and Ceylon (Anglican); the Methodist Church of Southern Asia (American); the Baptist Church; the British and Australian Methodist missionary societies.

Filmstrip for Youth and Parents

A new series of filmstrips on preparation for marriage has just been released by the Radio and Film Commission of The Methodist Church. The series was prepared for the Department of the Christian Family, General Board of Education.

Four of the five have been directed to youth while the fifth is for parents of youth. The scripts were written by Evelyn M. Duvall, author of the popular book, *Facts of Life and Love.*

The five new filmstrips have 33-⅓ r.p.m. recorded sound. Each strip is complete on one record. It is not necessary to change the record during the picture.

The titles are as follows: *Junior High Friendships* (the purpose is to help intermediates choose their friends wisely); *How About a Date?* (deals with such problems as petting and going steady; for senior high young people); *Is This the One for Me?* (discusses standards for deciding whether one is in love or not); *The Meaning of Engagement* (information about the length of the engagement, the question of separation during national service); and *Parents Preparing Youth for Marriage* (to help parents in their informal contacts with young people and shows places there they can help with advice, books, and personal example).

These five filmstrips may be purchased separately but as they will have a continuing use in the church, some churches may want the set. Price, $35 for the set of five; $8.50 each if ordered separately. They may be purchased from The Methodist Publishing House that serves you.

CALENDAR OF EVENTS

Information for this section should reach the office of *The Pastor* six weeks before the event or conference is scheduled to take place, or as far in advance as possible.—Ed.

Oct. 3—World-Wide Communion Sunday.
Oct. 4—United Nations Seminar for Methodist Editors; Department of State, Washington, D. C.
Oct. 4-8—Dakota Pastors' School, Lake Poinsette, Arlington, S. D.
Oct. 5-7—United Nations Seminar for Methodist Editors; United Nations, N. Y.
Oct. 8-10—National Methodist Conference on Family Life, Cleveland, Ohio.
Oct. 10-17—Churchmen's week (NCC).
Oct. 11-15—Florida Pastor's School, Youth Camp, Leesburg, Fla.
Oct. 15-17—Young adult tour of Dallas, sponsored by Board of Education.
Oct. 17—Laymen's Sunday.
Oct. 18-21—United Nations Seminar for South Central Jurisdiction, N. Y.
Oct. 21-22—Western Jurisdiction Pension Study Conference, Salt Lake City, Utah.
Oct. 24—World Order Sunday.
Oct. 24-29—National Council of Churches radio and television workshop in Syracuse, N. Y.
Oct. 25—Annual meeting of the Interboard Committee on Christian Vocations, Cincinnati, Ohio.
Oct. 26-27—Annual meeting of the Interboard Committee on Missionary Education, Cincinnati, Ohio.
Oct. 26-28—National Convocation on the Church in Town and Country, Salina, Kan.
Oct. 26-28—Ninth annual seminar for Methodist ministers, Washington, D. C. (usually held in April), sponsored by the Board of Education.
Oct. 28—Annual meeting, Board of Publication, Hotel Statler, Detroit, Mich.
Oct. 28-29—Joint Committee on Religious Education in Foreign Fields, Cincinnati, Ohio.
Oct. 28-29—WSCS Annual Meeting, Maine Conference (NEJ), Methodist Church, Old Town, Maine.
Oct. 28-Nov. 1—Biennial Seminar of the Methodist Student Movement, Nashville, Tenn. The main theme is: The Christian Witness in the University. The Seminar is under the auspices of the Department of College and University Religious Life and the Methodist Student Workers' Association.
Oct. 31—Reformation Day.
Nov. 1—All Saints' Day.
Nov. 2—All Souls' Day.
Nov. 4—Board of Managers meeting, American Bible Society, New York, N. Y.
Nov. 5—World Community Day.
Nov. 7-10—National assembly of United Church Women, Cleveland, Ohio.
Nov. 10-18—General conference of the Evangelical United Brethren Church (quadrennial), Milwaukee, Wis.
Nov. 14—Bishops' appeal for Korea.

Surplus Plan Started

The greatest world-wide food relief program in the history of the churches has been launched by the communions co-operating in Church World Service.

Methodists will take part in the program through the Methodist Committee for Overseas Relief, one of the contributing members of CWS.

The undertaking is the immediate answer of the churches to the opportunity made possible by national legislation last summer making largely increased amounts of government surplus foodstuffs available to the world-wide relief agencies of the churches for free distribution.

An initial three-year "Share Our Surplus" $7,500,000 Appeal was instituted on an all-denominational, nationwide basis simultaneously with the decision wholeheartedly to embrace the new opportunity for greatly expanded Christian service.

Through the "Share Our Surplus" program, a minimum of 500,000,000 pounds of government surplus foods and commodities—wheat, cotton, cotton seed oil, corn and corn products, butter, cheese and powdered milk valued at more than $150,000,000 at wholesale market prices here—is projected for free distribution during the next three years.

The only thing asked of our people in moving these health giving supplies to the homeless and hungry is the actual cost of administration and of the distribution in the areas of distress.

Contributions to the SOS program may be sent to the Methodist Committee for Overseas Relief, 150 Fifth Avenue, New York 11, New York.

Crusade Articles Published

The Christian Advocate, national news-journal of Methodism, is currently publishing a series of articles in preparation for the Crusade for World Order.

The first, "What Counts for Peace," by F. Gerald Ensley, appeared in an issue of September. Other articles scheduled are:

"The Church and the United Nations," by Ralph W. Sockman, to appear in October.

"Peace-Making in the Hydrogen Age," by Henry Hitt Crane, to appear in November.

"The Christian Church and Universal Disarmament," by Harold A. Bosley, to appear in December.

"The Church's World Mission as a Peace-Maker," by Edmund Heinsohn, to appear in January.

Retreat

[*Continued from page 5*]

person to her room or dormitory. She has been very effective in mixing wives of different districts and ages together and in discouraging cliques. All the wives have co-operated in sharing their assigned rooms with persons they do not know well. No one has felt lonely, and many new friendships have been made.

This accounts in part for our new feeling of a stronger fellowship. It also results in late conversations at night! Because of the latter, it has been suggested that next year we set aside a dormitory for those women whose health requires more rest and quiet.

Name cards. One person is in charge of name tags during registration. It is helpful to have a different color for each district and to include the name of the church.

Coffee hour. To save expense, our women eat lunch en route Monday, or bring a box lunch. We have three coffee or tea periods for which the districts are responsible. Ten cents each takes care of the cost.

Recreation. A good recreation chairman does a lot in getting everyone well acquainted and relaxed. Many wives look forward to this time for getting new ideas to use in church groups.

An "entertaining" speaker. At both retreats we had as our first speakers women who have given us a lift because of their sparkle and ingenuity. Our 1953 speaker showed us how to design and decorate hats, using some of the wives as models. Our 1954 speaker was a very well-known lecturer who demonstrated, with great humor, how to dress fashionably and in good taste on a modest budget. Both women were not only delightful but also practical and helpful.

Inspirational address. Each year on Monday evening, we have had a memorable address followed by a discussion. Miss Dorothy Nyland spoke to us in 1953, and Mrs. Howard Thurman in 1954. This year the evening began with a program of sacred songs sung by one of our talented ministers' wives.

Morning devotions. Mrs. John Wesley Lord, our bishop's wife, led morning devotions at our first retreat. It was one of our highest moments. This year she could not attend, and two of our wives presented a most helpful meditation.

Workshop. In 1953 we had two one-hour panel discussions: one on "The Minister's Wife at Home, in the Church, and in the Community"; the other on "The W.S.C.S.," led by our four district superintendents' wives. This year we had one two-hour period, with four wives speaking on topics which had been suggested to the program comm tee. A district superintendent's w was moderator. These subjects w discussed briefly: "The Minister's W and (1) W.S.C.S. Programs, Church Fairs, (3) Devotions, (4) Attitude."

Comments and questions in disc sion period were sometimes controv sial, often helpful, and always intere ing. Many wives would like a lon workshop; others feel it would not wise to "talk ourselves out" on pr lems for a longer period. But all ag that such a period is most profitabl

Morning address. Each year we h closed the morning session with anot inspirational hour. In 1953 we hear minister's wife speak on "Interpretat Religious Dancing." This year we s slides, and learned about Korean c ture and civilization.

Business session. We have purpos kept our organization simple and business sessions very brief.

Devotional service. It seemed appr priate to end each retreat with a votional service. Last year it was service of music, this year a service poetry, both conducted by minist wives.

Miscellaneous. Throughout the retr an effort has been made to have as ma persons as possible participating. E speaker is introduced by a different p son, and each year we try to get n women into the program. An especia pleasant contribution is made by informal way in which the wives our bishop and district superintende participate.

Appreciative Wives

The purpose of our retreats has b to provide opportunity for *all* the m isters' wives in our conference to acquainted, to have fun, to share pr lems, and to grow together in Christi love. The accomplishment of this p pose may be indicated by the follow excerpt from a letter that I received, this year's chairman:

"I wish I could have had the expe ence of such retreats the first years my job as a minister's wife. I think is wonderful for these young, alert, a serious wives to have a place to t about their problems, with the opp tunity of having the older women how they solved similar situations find a great deal of inspiration in ta ing with these older wives. My admi tion for them grows as I get to kn them better.

"I've decided that there is not a other job in the world that could m a woman grow in Christian love a character than that of a minist wife!"

Decisions of the Judicial Council

These are some of the decisions rendered at its 1954 annual session held at Perkins School of Theology, Southern Methodist University, July 19-21, 1954, as reported by Methodist Information.—Ed.

100 [Renewal of License to Preach]

t the 1954 session of district conference Lake Charles District in the Louisiana nual Conference the petition of a young n was before the district committee on isterial qualifications for a renewal of license to preach. The committee, evitly. did not give favorable considera- to the petition, and, apparently ming that its action in refusing to ommend such renewal was final, made report to the district conference to this ng man's petition for a renewal of his nse to preach.

he Louisiana Conference, at its June, 4, session, asked the Judicial Council render a declaratory decision on the owing question:

Can a district conference license a local acher or renew the license of a local acher when the district committee on isterial qualifications does not recmend such action to said conference?"

he Judicial Council, construing paraphs 304 and 675, and particularly the visions of Par. 675 stating that "where istrict Conference exists final action on n licensing shall be taken by the Dist Conference," rendered its decision as ows:

t is therefore the decision of the Jual Council that the specific question pounded should be divided and anred as follows:

lst. Can a District Conference license ocal preacher when the District Comtee on Ministerial Qualifications does recommend such action to the Confere?

Answer: No.

2nd. Can a District Conference renew license of a local preacher when the trict Committee on Ministerial Qualifions does not recommend such action?

Answer: Yes.

In this connection attention is called in to the provisions of Paragraph 675 ch, where a District Conference exists, uire the District Committee on Minisal Qualifications to report its work (not a part of its work) to the District nference and which provide that final on on the issuing or renewing of a nse to preach 'shall be taken by the trict Conference.'

We are aware that at this point, there seem to be some contradiction in wering the first question in the negative the second question in the affirmative. The Discipline makes it clear, however, that the 'final action' reserved to the District Conference by Paragraph 675 is, in the matter of the issuance of a license to preach, limited by Paragraph 304(2) which requires the written approval of the District Committee on Ministerial Qualifications, but that, in the matter of the renewal of a license to preach, there is no such limitation, the District Committee on Ministerial Qualifications making recommendations but its approval not being made a specific requirement."

No. 101 [Definition of "Consult"]

The Western North Carolina Conference adopted the following resolution as request for declaratory decision:

"We, the undersigned, move that the Western North Carolina Conference request the Judicial Council to:

"1. Define the word 'consult' as it appears in Paragraph 432 (1) of the Discipline in the statement 'and provided, further, that before the final announcement of appointments is made the District Superintendents *shall* consult with the pastors . . .'

"2. Give a decision as to whether or not a simultaneous releasing of the appointments before the final reading constitutes consultation.

"3. If the Judicial Council finds this request outside its jurisdiction, it is asked to request a definition from the General Conference.

"In the Western North Carolina Conference it has been the practice for the last several years to have a closed cabinet from the Saturday before the Annual Conference session begins until the following Friday afternoon when each District Superintendent informs the men in his District of their appointment except in most unusual cases.

"There seem to be a number of divergent views about what the Discipline means by consult and it is the feeling of this Conference that it should be given the same interpretation throughout Methodism."

In the written opinion of the Judicial Council the following analysis was given and the following decision was rendered:

ANALYSIS

"The word 'consult' means to seek the opinion of or to confer or discuss with another. In Paragraph 432 (1) it means that the District Superintendent shall inform the pastor of the proposed appointment and discuss the matter with him with the view of ascertaining if there are any reasons why such appointment should not be made. Consultation means that there is an exchange of ideas even though they may not be in agreement. Consequently, in number two of the resolution presented by the Western North Carolina Conference, the simultaneous releasing of appointments of pastors to their charges before the final reading could not be regarded as consultation required by Paragraph 432 (1) of the 1952 Discipline. Evidently the phrase in question in Paragraph 432 was designed to encourage a more considerate procedure in appointing of pastors to their charges."

DECISION

"It is the decision of the Judicial Council that while the final authority in appointing preachers to their charges rests upon the presiding Bishop, it does not relieve the District Superintendent of the responsibility of consulting with the preacher in order to ascertain whether there are any reasons why the appointment should not be made. Therefore, the final reading of the appointment of preachers to their charges must be preceded by consultation of the District Superintendent with the preacher."

No. 109 [Instruction of Delegate]

The official board of the First Methodist Church of Coleman, Texas, instructed its delegate and reserve delegate to the 1954 session of the Central Texas Annual Conference "to vote against any motion, report, or resolution that might be presented to the Annual Conference favoring any relaxation of the practice of racial segregation in Methodist institutions as it existed at the time the Supreme Court of the United States rendered its recent decision concerning racial segregation in public schools."

At the 1954 session of the Central Texas Annual Conference Bishop William C. Martin, presiding Bishop of the Conference, was asked for a written ruling in answer to the following question:

"Does an official board of a Methodist Church, or a quarterly conference, have the authority to order and instruct its lay member or reserve lay member of the annual conference to vote in any specified manner on matters coming before the annual conference?"

In response to this request Bishop Martin gave his written decision as follows:

"In conformity with the generally accepted principle that delegated members of a church council shall be free to make decisions in the light of facts and discussions concerning issues that are considered by such body, the Discipline of The Methodist Church does not authorize an official body or a quarterly conference 'to order and instruct its lay member or reserve lay member of the annual conference to vote in any specified manner on matters coming before the annual conference.' "

This decision by Bishop Martin was affirmed by the Judicial Council.

ADVENT PREACHING

Advent, the Season of Expectancy, begins on Sunday, November 28, and continues for four Sundays ending with December 19. Traditional color for the season is violet (or purple).

Behold, Thy King Cometh!

November 28, Advent Sunday. Isaiah 35; John 4:34-38. Hymns: "O come, O come, Immanuel" (number 83, *The Methodist Hymnal*), "Come, Thou long expected Jesus" (number 84), "Joy to the world!" (number 89).

Edmund H. Sears' carol, "It came upon the midnight clear" (number 92), is an inspired interpretation of what is meant by Advent. It tells the sublime story of Christ's Nativity and it bespeaks the unrealized longings of mankind at one and the same time. Instead of bewailing the times and whining, "What's the world coming to?" this carol sings its message from the perspective of heaven and shouts, "Behold, what has come into the world!"

A good way to give fresh significance to Christ's Incarnation is to develop three viewpoints; prophecy, promise, and pronouncement. Isaiah 35 gives eloquent substance to the first, the tremendous prediction of the Hebrew prophets and poets about God's plan of salvation. If you can let your imagination play upon the despair, the darkness, and the disillusionment of the ancient world, a world without the reality of the living Christ, you will recover for your people something of the spiritual agony on the one hand, and on the other something of the invincible hope that spurred ancient Israel to hold fast to the God of Abraham, Isaac, and Jacob until in the fulness of time the Daystar appeared.

Certainly part of the glory of Christmas lies in the experience of surprise. Many a gift received on Christmas morning is tripled in value because of this element of surprise related to it. Perhaps this is more profoundly true of the Nativity, even after two thousand years, than we generally appreciate: that God . . . *so loved the world, that he gave his only begotten Son.* . . .

The ancient world had grown accustomed to the unceasing empty promises of kings and kingdoms, no doubt also to the predictions of the Hebrew prophets. Benjamin Franklin once spoke of one of his contemporaries, "He is like St. George on the signs, always on horseback, but never rides on." But then, "suddenly" there was the angel and the heavenly host saying that the promise had been fulfilled, "*. . . for to you is born this day in the city of David a Savior, who is Christ the Lord. . . .*"

What happened in the wake of this realization is not open for speculation: Israel awoke to the trancendent truth, *. . . for he who promised is faithful,* and straightway whether they knew it as yet or not, a new epoch of faith and order came into being.

To bring the Nativity into contact with the living present, there is the third emphasis to be made: the unrivaled pronouncement that Christ has come and is now here. The supreme point of Advent, therefore, is best expressed by Isaac Watts:

Joy to the world! the Lord is come!

If Christ is now here, a great deal can and ought to be said about what this means. Here is a superb opportunity to link the Old and New Testaments together and to appl the undimmed expectations of the Scriptures to contempo rary life. Show how what the prophets dreamed the Mes siah to be proved to be so, how their sense of righteousne kept them close to the ultimate meaning of things, and ho their faith enabled them to see the validity of moral an spiritual values, the need for reconciliation of man wit God, and the inviolable judgments of the Almighty God

At the beginning of this Season of Expectancy you hav a first-class occasion to remind your people what Angelu Silesius phrased so simply in his poem, "In Thine Ow Heart":

Though Christ a thousand times
In Bethlehem be born,
If He's not born in thee
Thy soul is still forlorn.
The cross on Golgotha
Will never save thy soul,
The cross in thine own heart
Alone can make thee whole.

Love-Bearer to Mankind

December 5, Second Sunday in Advent. Isaiah 40:25-3 Luke 20:9-18. Hymns: "O little town of Bethlehem" (num ber 100), "Hail, to the Lord's Anointed" (number 85), " Son of God incarnate" (number 117).

A proper emphasis can be exerted by using Luke 20: as the text: *But he looked at them, and said, "What the is this that is written: 'The very stone which the builde rejected has become the head of the corner'?"*

The central idea can be set forth by recalling that sever years ago in the middle of Advent an outstanding play wright remarked on his television show that his was on program on which no one would sing "Silent night, ho night." In the face of a tremendous deluge of protests h explained that his remark was merely aimed against mi use and overuse of a familiar carol. And yet his remar despite this explanation, echoes truly the sinister desire many people that the spiritual splendor of Christmas mu not be allowed to flourish and that the things of the spi are not after all important and eternal. Neverthele "*. . . The very stone which the builders rejected has becon the head of the corner.*"

There are numerous avenues for developing this id For one, take the amazing words of Isaiah 40 togeth with the great Servant prophecies, summarized nowhe better than by Wilbur Fisk Tillett in his hymn (numb 117):

O Heart of God incarnate,
Love-bearer to mankind!
From Thee we learn what love is,
In Thee love's ways we find:
God's love to earth Thou bringest
In living deeds that prove
How sweet to serve all others,
When we all others love.

ıe concept for understanding the Messiah, then, is servant, ıt potentate. One who ministers, not one who is ministered ıto. Not an ordinary servant who performs his tasks under ıress and with bitter complaint; instead, a love-bearer ıo in meekness and lowliness of heart fulfils his calling breaking the old cycle of revenge by living out the new hic of the spirit and the clean heart.

Illustrations are abundant. The book, *Fifty Years of ıristmas*, edited by Ruth M. Elmquist in 1951 (Rinehart Co., out of print), contains a healthy variety, including alter D. Marker's story, "A Tree for Two."

Another avenue of interpretation is to enlarge on the uth that Christmas is also an act of faith. It requires faith see through and beyond the apparent contradiction of *. . the very stone which the builders rejected. . . .*" beming the head of the corner, or "the servant of all" being e greatest in the Kingdom.

You will impart lasting significance to the whole message Christ's Nativity if you can succeed in showing the ecessity of each person finding in Christmas the outreach faith; faith that sees the difference between what things e and what they ought to be; faith that sees through the retched striving and greedy lust of men; faith that hunrs after higher things; faith that argues the validation the nobler life, the kindlier things, the establishment of otherhood and peace.

Ve Have Seen His Star

December 12, Third Sunday in Advent. Galatians 1-10; John 3:11-21. Hymns: "As with gladness men of ld" (number 90), "Love came down at Christmas" (number 94), "We would see Jesus" (number 113).

Somewhere in the Advent season there ought to be a ermon on Jesus, the light that has come into the world, rom the angle suggested by the wise men, *". . . For we ave seen his star in the East, and have come to worship im."*

It is not difficult to feel the overarching darkness in the orld, the darkness of sin and evil as well as the darkness f hopelessness and despair. It is the supreme glory of the hristian gospel that when the world's darkness is deepst the daystar of Christ is brightest. Of course, not everyne sees or wants to see the light which is come in Christ. he wise men beheld it from afar, but Herod and the chief riests were completely blind to it. Why? Because they ke many others suffered an occultation, allowing somehing to come between them and *". . . the bright morning tar."* There are all sorts of "hindrances," such as selfishess, impurity of heart, and pride.

The positive pressure inherent in this tremendous theme enters around what happens when we, as long ago the wise ıen, *". . . have seen his star."* Two things at least will take lace. First, there will be direct action for righteousness' ake as a consequence.

As an example, take the story of the Korean father whose wo sons had been killed by the communists in a surprise aid. A few days later when the tide of battle ebbed. The ommunists were defeated and their leaders captured, inluding the man accused of killing the two brothers. It was hen that the bereaved father made the headlines, not by sking that the communist leader be executed, but by askng that the man be placed in his home to take the place of is two slain sons.

Then, secondly, there will be indirect action as a result f our following that star, the promised hope of Israel. It vill be the kind of action which is actually beyond our nderstanding and is in fact the handiwork of God himelf.

O star of wonder, star of night,
Star with royal beauty bright,
Westward leading, still proceeding,
Guide us to Thy perfect light.

The Book of Deliverance

December 12, Universal Bible Sunday. 2 Kings 22:3-20, Ephesians 3. Hymns: "O little town of Bethlehem" (number 100), "A glory gilds the sacred page" (number 388), "Break Thou the bread of life" (number 387).

The increasing and widespread reading of the Bible is both a fact and a challenge in today's world. The use of Bible-centered daily devotions and selected Bible readings, apart from Bible study in the church school, merely amplifies the trend. It is vital that people discover in all this the uniqueness of the Bible and what it is God is saying to them through its two Testaments of sixty-six books.

In spite of the unceasing stream of new books the Bible continues to occupy a pre-eminent place among the books of the ages because it majors on truth, righteousness, and spiritual values. It takes and answers the baffling problems of mankind, the problem of suffering, evil, and despair. It provides not only an incomparable commentary on man's struggle with himself and in conflict with sin, but also the glorious message of redemption and the unspeakable majesty of God's Son and our Redeemer.

Undoubtedly much should be said on both sides of the problem, man's need for deliverance and God's answer in sending his only Son as Deliverer. This Universal Bible Sunday, however, provides an opportunity for helping people to "come to grips" with the Bible, and for suggesting techniques and methods of daily reading. Each preacher will feel inclined to make his own recommendations, but surely these will include the following: first, to read with expectancy and untrammeled wonderment, always feeling that one is handling *. . . the unsearchable riches of Christ,* . . . secondly, to read the Bible every day, regularly and prayerfully, together with the other members of the family if possible.

If nothing else is accomplished, it will be of superlative value that you have helped your people to see that reading the Bible is no more old-fashioned than eating, breathing, or sleeping. The inescapable truth is, not until the ancient Hebrews rediscovered the Book in the days of Josiah and Hilkiah did they recover their spiritual poise and achieve lasting blessing in and through their posterity.

Is Not This Joseph's Son?

December 19, Sunday before Christmas. Isaiah 52:7-10; Luke 4:16-22. Hymns: "Hearken, all! What holy singing" (number 108), "What Child is this, who, laid to rest" (number 109), "As with gladness men of old" (number 90), "Thou didst leave Thy throne and Thy kingly crown" (number 95).

Many things dumfound us at Christmas, chief of all the lowly birth of Jesus. This is nowhere better underscored than by the taunting words of His own fellow townsmen, *". . . Is not this Joseph's son?"* One of the primary lessons of the Advent season is the highlighting of life's uncommon commonplaces, beginning with the manger in Bethlehem. Thus we have allowed the secular world to distort the sublime values of Christmas and to destroy the spiritual integrity of life itself.

It is said when James Gordon Bennett, Jr. was guiding the destinies of the *New York Herald,* he issued an edict that under no circumstances should the name "Herald"

[*Continued on Page 33*]

Experiment in Family Life

By JOHN B. OMAN

How a local church planned and executed a Family Life Conference that aroused interest of both youth and adults.

HE WAS well dressed, a little past sixty years of age, and carried with him a certain air of success and achievement. It was very obvious from the tone of his voice that he was not so much seeking information as criticizing when he asked, "What in the world are our young people thinking about these days?"

How would you have answered him? Are today's youth thinking about anything that previous generations haven't? Life for most persons boils down to coping with four great problems: Deciding what or whom to give supreme allegiance, learning to get along with people, choosing a career and succeeding in it, picking a mate and living happily thereafter.

These are the things our young people are thinking about these days. They are interdependent.

Young people just naturally absorb their parents' ideas, attitudes, and philosophy of life. They handle life's situations in much the same way as they have seen their mother and father handle them.

Everyone relates himself to others according to the relationships he had with his own mother and father, and his brothers and sisters. The problems they have with these primary emotional figures are the ones they will have with other persons. The techniques they use with their families will be their pattern with all whom they meet when given the same emotional charges.

For instance, a father represents authority, and one of the first personality problems everyone has is with authority. If a father was mean and cruel to his son, the boy when grown is likely to react in a hostile manner when he comes up against authority in any form. The personality of a child and his entire outlook are therefore influenced by his interpretations of life, its values and meaning from his home and family life experiences.

Importance of Family Experiences

During a child's most impressionable years the home is almost his total environment. For that reason the influence of the home is particularly effective for good or bad.

Young people are as anxious to do the right thing as are their parents when it comes to such questions as "How early should a teen-ager be in from a date," "What should a teen-ager be expected to do by way of chores," and "How to avoid the clash of ideas held by two generations."

Teen-agers and their parents need to come to an understanding about what is acceptable in the matter of dating, necking, petting, and going steady.

The church has barely scratched the surface in meeting the need for successful programs in family life education. Young people do not always understand the relationship of themselves to their parents, and to their brothers and sisters. The church must serve as an interpretation center, where the values of family life are considered, discussed, and evaluated.

Teen-age youth are frequently beset with conflicts at home. Young people are interested in studying the home and the manifold relationships which exist there. Experimentation has indicated that, even at the seventh grade level, reactions to a forthright discussion of family problems are both positive and dynamic.

We designed a family life conference as an aid to individual parents and children, meeting in groups for extended study of family relationships on a discussion basis. The benefits derived from an exchange of ideas in open discussion make group activity exceedingly desirable.

A family life conference has to be attractively presented and so very helpful that people will make every effort to attend.

In the past, a few churches have conducted successful programs in family life education, usually by engaging specialists in the field of child development. Such specialists are hard to obtain because of the comparatively few that are available. The expenses involved in obtaining their services make such a program prohibitive to the average church.

The Key

A new approach is necessary—one which will stimulate a lasting interest in large numbers of parents and families. Through my work with the criminal insane of New Jersey, I saw the excellent results of group psychotherapy conducted by psychiatrists and psychologists. I was an observer and later a leader of the group therapy meetings held in the day hospital unit at the Trenton State Hospital.

This method, I felt, could be the key to a family life conference which would help persons work out their problems in family life.

Although group psychotherapy is an outgrowth of the findings of psychiatrists in World War II and is a means of getting at the real causes of alcoholism, mental illness, and antisocial behavior, it is really based on a pattern similar to John Wesley's class meetings.

It has proved so effective that it is rapidly becoming the most valuable tool in promoting mental hygiene. Much more can be accomplished in certain instances with group discussion than with individual psychoanalysis.

One of the most effective things in group discussion is that each person attending learns that his troubles are common to others and he is not alone in what he has to solve. More than that, he is not obligated to speak specifically about any member of his own family but can refer to problems as being some hypothetical case. Also, when a group meets, their years of experience are such that a specialist is not needed to point up the proper answers. I have yet to find a group where there is not a satisfactory solution found to every problem by those working together on it. Therefore, let us disabuse our minds that we have to call in a specialist to have a family life conference.

Why not make fuller use of available leadership within the local church? A family life conference can be held in any church irrespective of its type, size or location. The idea will usually have

John B. Oman is pastor of First Methodist Church, Trenton, N. J. His article is suggestive for the fall action project in November of the Methodist Youth Emphasis. See also page 24 of this issue.

start with the pastor. He in turn ould use the assistance and co-opera- n of the commission on education.

Any season of the year is appropriate conduct a family life conference, but early fall and Lenten seasons are rticularly adapted for such a purpose.

portance of Publicity

After having recommended to the of- al board that a family life confer- ce be held (including a recommenda- n as to the length of time it should n, and all details including expenses) d having their approval and support, rious committees should then be se- ted. Possibly the most important mmittee would be that of public re- ions and publicity.

To promote the widest possible par- ipation of adults in a program to im- ove family life extensive publicity is cessary. Particularly difficult to reach e the parents whose children are ite young, and many from the nder-privileged" and "over-privi- ged" economic classes. It is suggested, erefore, that full advantage be taken both the newspaper and radio to imulate interest for participation in ch a conference.

We prepared a six-page brochure an- ouncing our family life conference. ne cover page carried in boldface type *Family Life Conference, The Christian mily—The Hope of the World."* The me of the church, the address, and e seven Sunday evenings were spe- fically mentioned.

On page two we had the following py: "To know yourself, your mate, ur children, your parents, is to have e power to meet emotional troubles aturely and in time.

" 'First aid' applied to a problem when appears is far more valuable than a arch for a cure when that problem is ut of hand.

"A Family Life Conference belongs every community to supply just such nowledge to parents, married couples nd pre-married adults.

"Attendance by teen-agers and older dolescents is encouraged.

"This Conference is planned as part f a program for our city toward the revention of broken marriages and motionally crippled living.

"Prevention is the answer to these roblems—if you understand behavior, ou will not find yourself dealing with isbehavior.

"The Family Life Conference consists f seven weekly meetings—each de- oted to a specific topic. But questions n ANY pertinent problem or topic of oncern to individual members of the roup will be answered. Discussion will e encouraged.

"Emphasis will be placed on giving each person the practical knowledge he needs in dealing with his problems. There will be no theory—no wordy lecturing.

"The time will be Sunday evening, at 7:30 o'clock. The place will be First Methodist Church, South Broad just below State Street."

Subjects Discussed

The next three pages carried an announcement of the subjects that we would discuss: *Comics, Radio, TV, Movies, and Children*—These are part of our children's world. What's in them? Why do children love them so? Why do some adults condemn them? What effect do they have on young children? Shall we forbid them? Shall we ignore them? Can we "improve" them?

Broken homes—Each year a million homes are broken by death, desertion, and divorce. This is often tragic, for important, intimate human relationships are shattered and millions are deprived of a normal, happy family life. Why are so many marriages failing, homes being broken, and what can we do about it?

How to tell your child about sex—We can tell our children where bananas come from, what makes it rain, and how a car runs. But telling how life starts—that is rough going. We think, "someone else could do this better. I'm probably making all kinds of mistakes. Are these the right words to use? I hope he doesn't ask?" If you feel this way, you have a lot of company. There are few "experts" on sex teaching. And many of us heave a sigh of relief when each incident is over.

Keeping up with teen-agers—Times have changed. We live in the present and must work out today's problems. Dating—necking—petting—going steady. "How early should a teen-ager be in from a date?". "What should a teen-ager be expected to do by way of chores?" "How to avoid the clash of ideas held by two generations."

How to discipline your children—Are you puzzled about disciplining your child? Most parents are. You don't want to resort to perpetual spankings and scoldings. Yet discipline is necessary.

Mental health is a family affair—Who has problems? Every family, of course! What causes many personality problems in families? Here are some new ideas to help your family prevent these problems.

Making the grade as a parent—You may have found yourself confused about what it means to be a good father or mother. As children grow, they need different kinds of mothering and fathering. With several children of different ages, you will find yourself playing a number of different parts at the same time. Today, co-operation and companionship seem more important than unquestioning obedience. Consequently, parents are not always sure what part is expected.

The last page read "In brief the Family Life Conference is something for you. A program emphasizing family participation. Group participation is always preferable to individual performance. The most unusual Sunday evening program offered in any city of America—Seven great Sunday nights—First Methodist Church, South Broad just below State."

Order of Procedure

The program began promptly each Sunday evening at 7:30 o'clock with an old-fashioned "hymn sing." The choice of the hymns was left to the congregation.

The Scripture lesson was often a responsive reading the verses of which were read alternately by parents and children, men and women, or dads and daughters and mothers and sons. The lesson one evening was a request for each person attending to volunteer from memory a verse of Scripture that related to home and family life.

The evening prayer was offered in unison having been mimeographed from the Methodist Book of Worship.

The devotional period was always brief and on occasions we used the *Upper Room* or *Prayer Time—Daily Devotions for Families With Young Children* by Edward D. Staples. These were conducted to teach families how to have a family altar in their homes. The names and titles of the books used were given and recommended.

At all sessions the group sitting was used as far as practical.

As a primer, although not at all necessary, we used a film on child and family life, or marriage. These films are available to churches without cost, except transportation. By writing to the Superintendent of Documents, U. S. Government Printing Office, Washington, D. C., and enclosing thirty cents for Public Health Service Publication Number 218, you can obtain a selective guide of such films. They are beyond question the best films for a family life conference because of their educational and discussion-provoking qualities. However, bookings have to be made at least one month in advance of the showing date.

It is imperative that a time schedule be closely adhered to. A film discussion program will generally cover about one and one-half hours. Beginning as we did at seven thirty, we brought our

discussion promptly to a close each Sunday night at nine o'clock.

A five-minute introductory note by the chairman served as a lead-in to the film. Then the film was shown. The congregation was divided into two groups for purposes of discussion—teen-agers and adults.

Group Participation

All group members were constantly encouraged to participate in the discussion and this was achieved at all sessions to a satisfactory degree. It is highly important that the responsibility for discussion, decisions, and conclusions be left to the group.

Having taken a course in visual education in a teachers college, and having majored in pastoral psychiatry and psychology, in addition to having taken one hundred and fifty hours training in group psychotherapy, I have become convinced that the old concept—that it is imperative to prepare a leader's guide in visual education—is absolutely incorrect when it comes to a family life conference. While it is true that the distribution of such a guide to the congregation prior to the screening focuses attention on issues raised in the film and develops a readiness to take an active part in the meeting, it is also so directive that they will be more anxious to talk about the academic problems in the film than to relate the film to themselves and their own family life.

I also disagree with the commonly accepted attitude that much of the success of a film discussion depends upon the skill and preparation of the discussion leader. If he channels the thinking of the group and keeps them close to the main issue under discussion, the whole purpose of the family life conference is defeated because he is directive. First, this will automatically produce problems for him with authority. People will become belligerent and hostile or will completely withdraw from any participation.

Second, he does not know specifically what the problems are that the various families in his group are facing. Nor does he know which ones they want to discuss. Also, there is a tendency to be judgmental and therefore the people will say what they think he wants them to say rather than what they really believe.

The Discussion Leader

A discussion which may appear to meander from topic to topic will not be confusing and uninteresting if the leader will do some talking at the beginning and end of the discussion and as is appropriate during the discussion period. There should be no predetermined concluding point except the hour. Therefore, the person who is chosen for the discussion leader need not be a specialist.

One does not have to be a psychologist in order to make a family life conference most effective. There is absolutely no reason why he should be schooled in group dynamics nor does he even need to know the specific pegs on which to hang the basic dynamics of interpersonal relations. All he needs to do is to accept every individual in the group as a person, which *does not mean* that he has to accept his way of thinking, doing business, nor his way of living. The only basis upon which to select a discussion leader, I feel, would be the choice of one who has developed emotional and spiritual maturity.

It is impossible to make any claims of tangible results in so short a period of time. These will be coming for many years in indirect and unexpected ways. However, the unanimous decision of both teen-agers and adults to continue the family life conference for an additional two Sunday evenings is the most evident appreciation of helpfulness the conference has given in inter-personal relations that developed during the seven weeks of our family life conference.

Counselor's Workshop

The initial step in counseling the bereaved is creating a climate of acceptance and understanding on the part of the counselor.

Grief Work

Introductory remarks: The husband had died four months previously. It was the first time in several calls that she had been either at home, or without company, in whose presence I hesitated to ask her directly about her grief. Six weeks before his death, the doctor had told her that her husband might live twenty years, or might go any day. The husband had not been told the seriousness of his disease. She is middle-aged, an intelligent and able woman, active in church and community, without financial problems. (*We exchanged a few remarks at the beginning of the visit then I asked,* "How has it been with you since John's death?")

Mrs. Janson. Oh, it hasn't been easy (*She began to cry, and throughout the remainder of the conversation, there were considerable tears, or they were close to the surface.*) but a person has to do their best.

Pastor. You have had courage to go to meetings as you have.

Mrs. Janson. Yes, I feel I should. You can't burden others with your troubles. They all have their own.

Pastor. Yes, one has a sort of obligation to other people.

Mrs. Janson. You know, the hardest thing of all is to go out the church door after the service. He was always waiting there in the car . . . and sometimes I look for him, and he isn't there. . . . That last Sunday he said he'd like to go to church, but he didn't know if he could make it up the steps, and I said, no, he shouldn't try it.

Pastor. No, certainly not. (*Pause*)

Mrs. Janson. They've asked me to take part in this style show, and I don't know . . . I couldn't . . . you can't . . . well, I said I would . . . (*Pause*)

Pastor. How was it with him, did he have prolonged pain before the end? (*Throughout the succeeding narrative there was pause only for the regaining of control. Twice she arose to walk into the kitchen and back, returning with a fresh handkerchief each time. But the story was never interrupted. I said only an occasional "yes," or nodded.*)

Mrs. Janson. The Lawrences visited us that evening . . . . He felt good all day, he said, and even went down to the garage . . . . We went for a ride in the car. He said that he felt better than for a long time. Then we watched his favorite program on television from four to five o'clock, and after that he went down to the garage: drove down himself. He said, "Oh, yes, I can do it." He told them there at the garage, "I feel good, I think I'm beating it."

After supper he said, "Let's go to the movie." "Are you sure you want to?" I said. He insisted he did, and that he wanted to go, so we went. On the way I asked him again if he really felt well enough to go, and he said, "No, I don't feel quite so good as I did." But we kept going, and found there was no place to park. I was glad of that. He said, "Tell you what, you go to the movie, I think I'll drive on home, I

n't feel so good." "No," I said, "I n't want to go alone at all."

So we went back home and pretty on the Lawrences called and asked t I should tell them the truth, now, ould they really come over? And I d the receiver down and went in to front room where he was and asked n, and he said yes, sure, they should me; he felt up to it. They stayed out an hour and a half, and he really joyed it, and felt good all the time. But it wasn't long after they went t he began to feel it, and said he d quite a bit of pain (*tears, here, and shook her head, then went to the chen and returned*). He took two ls, but they didn't help much; still wouldn't let me call the doctor. "No, 'll just put me back in the hospital," said. (*Mr. Janson had been there ice before in recent months.*) But ally it got worse, and he said, "Well, uppose I might as well go." (*Pause d tears.*)

So we drove over to the hospital, and put his hand on the seat like he al- ys does, and I put mine over his and drove over that way. "I'm an awful isance to you, Mother," he said. I d, well, he was a mighty comforting e. He rang at the ambulance en- nce, himself, and walked right in and d to the nurse, "Well, I might as well y here"—you know how he jokes. hen he got under the oxygen tent, he t better, and we talked a while. Then *fresh outburst, and she left and re- rned*) he started gasping, and said et me out of here," and reached for y hand, but I had to let go and get e nurse right away. But when she me, she checked his pulse . . . (*pause, en she regained control*) and he was ne, just like that. . . . It was a ter- ble shock. (*Pause for quite a period.*) e always said he wanted to go when had to go, like that (*she snapped her gers, twice*). Like that, he'd say . . . . saw this old man that goes past here day again, all bent over. I wouldn't ant to see John that way; he couldn't and it.

Pastor. Yes, it is more merciful, but rder on you, perhaps. . . . (*Pause*)

Mrs. Janson. When people come, I al- ays sit in his chair over there, then I n't find myself looking for him in it. nd at table I sit in his old place, other- ise I find myself reaching out to him. . . You know, I feel he is with me. ot just at home, but even out West, I lt that. . . . (*She seemed agitated out this, but after a pause, said no ore about it.*)

Pastor. It is a good feeling?

Mrs. Janson. Oh, yes . . . . You know rs. Benson has to move.

Pastor. Yes.

Mrs. Janson. She says, "Don't talk about it." And when you don't she seems to be able to get along all right.

Pastor. But eventually she'll have to face it.

Mrs. Janson. Yes, that's right. (*We talked a few minutes more and I left.*)

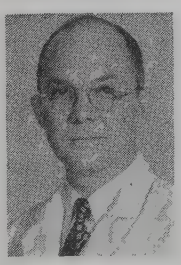
Pastor's Comments

I had not expected so much grief to be evident after four months; I suspect she has not been able to talk with anyone else about it. She seems to be doing her best to gain a more normal attitude. I plan to counsel with her again about it, and hope for improvement. She seems to feel guilty about the duration of her grief.

Evaluation by

JAMES H. BURNS

THE PASTOR who made the call on Mrs. Janson seems to have done an unusually fine piece of work. He had called several times previously and out of courtesy, intuitive sensitivity, or conscious good pastoral sense, had refrained from unstopping her pent-up grief in front of her friends. Almost certainly the excellence of the reported call would not have been possible if he had failed to keep in touch with Mrs. Janson by means of the several more-or-less social calls.



Burns

The pastor's opening gambit, "How has it been with you since John's death?" may look inconsequential but is nevertheless a powerful approach to this interpersonal relationship. The emotional impact of such a simple inquiry carries with it some of the following dynamic meaning: "As your pastor and as a representative of the God we both love, I am interested in and concerned about what is and has been going on inside your mind and heart during the last four months." This type of question is so certain to unstop bottled up grief that no pastor should use it unless he is ready, willing, and able to travel with the grieving person through his "valley of the shadow of death."

James H. Burns is executive secretary of the Institute of Pastoral Care and Protestant Chaplain at Massachusetts General Hospital, Boston, Mass.

The pastor's response, in almost every instance, was exquisitely appropriate. He again and again showed by a declarative statement that he understood and accepted Mrs. Janson's grief. The pastor not only allowed Mrs. Janson, but helped her, to recount and relive the events immediately associated with her husband's death. In helping people with their grief work, it is essential that the pastor let them familiarize themselves with the details of the painful experience. This is far from being a morbid activity, for it is the necessary preparation for an extensive tour through the history of the grieving person's associations with the deceased.

As the pastor suggests, there are clues that additional interviews are needed. Near the close of this call, Mrs. Janson speaks of sitting in her late husband's chair. She also mentions that she felt that he was with her and she made an oblique reference to an experience "out West." The pastor noted that these clues might be important for he mentioned that she seemed agitated at this point and that after a pause and an encouraging question from him said no more about these matters but instead changed the subject entirely.

As the interview was reported, it appears that Mrs. Janson brought it to a close rather abruptly. Her remarks that a Mrs. Benson says, "Don't talk about it" suggests that she felt that she had talked too much. The pastor's response, "But eventually she'll have to face it" was appropriate reassurance for Mrs. Janson, but in and of itself was not a statement of fact, for many people do avoid facing the reality of their losses and continue through life with a debilitating load of unresolved grief.

Although this call is for the most part a beautifully sensitive piece of pastoral work, the task of pastoral care of Mrs. Janson was certainly not completed. The pastor should call two or three more times at approximately weekly intervals and provide opportunity for this grieving woman to review the story of her life with her late husband. In a sense, satisfactory grief work for the person involves a trek back through the meaningful moments with the deceased until a point is reached where the living person has no memory of, or had not yet known, or had no experiences with the person who is now deceased.

It seems that a realization begins to grow that having once existed without knowing or being aware of the deceased, such a state can possibly prevail again. When this pastor and Mrs. Janson have gone over her memories of her late husband until she begins to recall them with some pleasure instead of all pain, he can know that she is well started on

her way toward freedom from the deceased and a fulness of life without him.

The only possible criticism to be leveled at the pastor concerning the interview is that he closed the call and departed without having a prayer with Mrs. Janson. Prayer at such a time is both the *ideal* as well as the *real* means of dissipating the feelings of guilt which the pastor noted and which are to be found in nearly all grieving persons. It is almost unthinkable that such a soul-stirring experience, involving the reliving of devotion and death experiences could have been closed by a Christian pastor without a prayer in which God's everlasting care, concern, and love was recognized and God himself more clearly revealed as a *Presence* in the hour of this woman's need. Otherwise, it was an admirable piece of pastoral work.

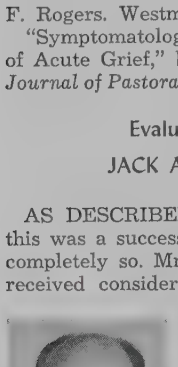
References:

Ye Shall Be Comforted, by William F. Rogers. Westminster Press, $1.50.

"Symptomatology and Management of Acute Grief," by Erich Lindemann. *Journal of Pastoral Care,* V (Fall, 1951).

Evaluation by JACK ANDERSON

AS DESCRIBED here I would say this was a successful visit, though not completely so. Mrs. Janson must have received considerable help talking to her pastor about a sorrow still so real and painful, and yet she did not get all the help she needed. What the pastor lacked in counseling technique he almost made up by his concern for his parishioner.



Anderson

The pastor's abrupt introduction of the subject must be forgiven because it produced results. Frequently such abruptness generates antagonistic feelings, and sometimes they are directed against the counselor. Unless he is a very mature person and skilled in handling such feelings it is difficult to get around them and help the counselee. Mrs. Janson did not seem to resent the approach, perhaps because she felt her pastor's deep concern for her.

At the first of the interview I get the impression the pastor was trying to comfort Mrs. Janson and allay her grief without facing it. His first three responses seem to divert attention from her grief. He complimented her for her courage. Then he picked up the thought of one's obligation to others. The third time he replied to that part of her statement least likely to lead to a discussion of her grief.

Each step was away from the center of the matter at hand. After the third attempt to stop her she took the hint and tried to change the subject. It would have been gross neglect to stop the visit on this note.

The pastor must have felt the visit unproductive at this point. He was torn between the desire to reassure her with comforting words and the desire to help her, though she would have to live over again the pain of losing her husband. This dilemma every pastor faces in dealing with his people.

Some of us from lack of concern and/or lack of skill keep our people on a superficial plane. Others, on the other side, try to make patients out of every person we interview. This pastor had the good sense here to probe again as he did with the first question. Though he seemed to lack the skill, he was concerned enough to keep at the job until she could talk about her grief.

The pastor did not interrupt Mrs. Janson as she told her story. I wonder, however, if it was enough just to say "yes" or nod his head. There were several pauses, and he was wise to wait them out as long as his silence was productive. However, it seems to me when she said "It was a terrible shock" and paused for quite a period he should have picked it up. Here the pastor's concern needed the support of skilled counseling. If he had responded to her statement she would have talked more about it and perhaps would have found the relief she needed in talking about the shock.

The interview ends as abruptly as it began. If the pastor felt Mrs. Janson had expressed all the grief she could or should have at this point, he was correct in stopping her with "It is a good feeling." Here again is the conflict between the desire of the friend to reassure and the realization of the skilled counselor that one must express all the grief to find relief. In the previous statement the consoling friend said "Yes, it is more merciful" but the counselo said "It is harder on you." In the nex statement the friend won out with "I is a good feeling." The counselor per haps would have said "You still mis your husband."

Why did Mrs. Janson stop at thi point? The pastor gave her the tim but not the encouragement to continue It is at this point that many visits fai The person comes up to a point bu does not "come clean," tell all the story get out all the emotional tension. I hav made the mistake of having a perso come back a second or third time be cause the emotional tension at the firs interview seemed to indicate deep seated trouble, only to discover tha had I been more patient and skilled o less afraid myself I could have come t a satisfactory conclusion at the firs interview. The pastor anticipates an other visit. It may be quite difficult t come again up to the point I feel Mrs Janson had reached here.

The pastor states the woman seeme to feel guilty about the duration of he grief. It may be the other way around The duration of the grief may be a re sult of some guilt feelings because o earlier relations to her husband or be cause of some of her acts at the tim of his death. She may be censuring her self when she spoke of letting th friends stay so long, or when she agree to go to the movie, or when she wen after the nurse. If the grief continues one or both of these possibilities shoul be explored in another visit.

In conclusion I feel the pastor is ask ing someone to hold his hand. Some o this may come from a feeling of guilt o his part for not seeing the woma sooner. Or it may come from his feel ing that he did not help the woman a much as he should have. Or it may b a lack of confidence in himself.

Whatever the reason it is not an easier for him to find an answer to hi needs than it was for the woman t meet her grief. He can find an answer i he really wants it—if not in these col umns, in his own search for the mean ing of life and fellowship with God. On of the by-products in pastoral counsel ing is the growth of the counselor. I the pastor feels his need and struggle to meet it, this interview will perhap mean as much to him as it did to Mrs Janson.

Jack Anderson is pastor of White Temple Methodist Church, Miami, Fla.

Truth About Alcohol

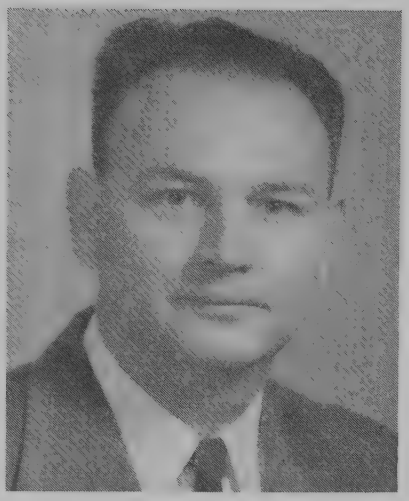
Far from being a stimulus to athletic performance or artistic creativity, the probability is that alcohol in its racial use has been so much employed as a substitute that man's creative capacities have not yet achieved their best.

BASIC INFORMATION ON ALCOHOL
Albion R. King

earning a Community's Needs

y DAVID A. DENSLOW

A survey shows that the problem bothering rural church people most is religion itself. Laymen helped find one community's needs.



HURCH people in rural America are concerned about the fact that er people appear not to be interested religion. And by "religion" rural ericans mean Bible reading, church endance, family prayers, and doing work of the local church. This con- n came to light last fall in a study of al communities made by a class at rrett Biblical Institute.

The students were enrolled under ckwell C. Smith, author of *The urch in Our Town* and *Rural Church ministration* (Abingdon Press, $1.50 d $2.00, respectively), for a course in al social issues. Prepared to consider h issues as government controls d farm price supports, the professor d students were surprised when rural urch people in four states replied to uestionnaire by saying that the num- r one social issue was "the lack of in- est in religion in our community." e questionnaire was circulated in nois, Michigan, Iowa, and Wisconsin. e hundred and twenty-seven replies re received.

n every community first place was en to "The lack of interest in reli- n in our community." Second, third, d fourth places went to: the sale and e of alcoholic beverages; family life eakdown as seen in increasing num- rs of divorces and decreasing school d parental authority; the restlessness high school youth in the face of the ft.

hat Is Religion?

The class decided to try to find out at people mean by "religion," so a ond questionnaire was circulated. e answers show that people regard overt conduct as indicative of religious interest. Great importance is attached to Bible reading, attending church, having a happy family life, and holding family prayers.

The question, "Do you consider yourself interested in religion?" was asked. The replies all were affirmative, either "some" or "much." No one checked "little" or "none." The attitude seemed to be: "The very fact that I am present at a church meeting is proof of my interest in religion."

Another helpful question was, "Name persons whom you regard as good Christians." Most often named were those who have attended church regularly for many years and have supported church activities—Sunday school workers, W.S.C.S. officers, official board leaders. Traditional American "saints" were included—those grand people who are nearing the end of life after having given years to church work and Christian devotion although they are now comparatively inactive.

How Can We Improve?

The two surveys led class members to see that their main concern is: How can we improve our churches? That is, how can we interest more people in religion in our communities? To help answer this, the class visited a rural church on a Tuesday evening. The pastor called a meeting of a dozen laymen, and the laymen, pastor, students, and professor sat around a large table and discussed the problems of the rural church, laying emphasis on the "lack of interest in religion."

One proposal from the laymen was that the Protestant worship service should be revised in such a way that it would help men to stay awake in church. Some of the men had said they fall asleep in church and thus are embarrassed. The student pastors, however, tended to explain the sleepiness by the fact that the men are farmers who work actively all day in the fresh air, and it is natural for them to sleep when they sit down in a warm building. But the student pastors also saw that they need to interpret the purpose and meaning of worship to their people more often.

To other groups making social surveys the class recommends that interviews be used to supplement questionnaries. They recognize that a questionnaire is unavoidably "loaded," and that opportunity must be given to the layman to create his own answers.

To the pastor who wants to administer his church effectively, the class offers these suggestions:

1. First of all, find out what the job is that lies before you. Make a survey and study [1] of your community, so you can measure your results against the job that needs doing. For example, if your church membership increases 10 per cent each year, you are doing a good job—unless you are in a community where the population is increasing 20 per cent each year! On the other hand, if you are in a community where the population is decreasing, you are doing a good job if you hold your church membership steady.

When you make your community survey, let laymen of your church help you so they will discover that the work of the church is "our" task, not "the preacher's" task alone.

2. As you go along making the community study, help your laymen discover *their* present attitudes. Clarify meanings of the terms they use. Employ questionnaires, interviews, group

David A. Denslow serves as pastor of e Methodist Church, Wyanet, Ill., and dies at Garrett Biblical Institute, anston, Ill.

[1] If you have not had seminary training in the art of making a community study, read these books: *The Church in Our Town*, mentioned previously; *The Effective City Church*, by M. H. Leiffer (Abingdon Press, $2.75); *Social Class in America*, by William L. Warner and others (Science Research Associates, out of print); *Church Inventory Handbook*, by H. E. Stotts (Wesley Press, $3.75).

discussions, and whatever other techniques you know to help them find out what they really think at present about religion and the role of the church.

Discover New Ideas

3. Visit other churches. The pastor alone can visit other churches occasionally, usually during the week, but also on Sundays during his vacations. Sometimes the pastor alone will go to another church for a special meeting with the laymen of the church.

Even better will be the meetings when the pastor and some of his own laymen meet with the pastor and laymen of another church. There will also be occasions when laymen may go without their pastor to special meetings at other churches. And lay workers in a church should be urged to absent themselves from their home churches once in a while for the purpose of visiting other churches to see what good ideas they can pick up.

A still further source of Christian strength and growth would be interchurch meetings for the primary purpose of fellowship. People from nearby towns need to gather occasionally *as Christians.*

4. Invite study by nearby seminaries or colleges. People do better work when they are being studied. The fact that your people are being studied gives them a feeling of importance which in turn spurs them on to do better work. So if you are near a seminary or college, invite classes to come and study the work of your church. If no college is nearby, perhaps even a high school sociology class could be persuaded to make a study of your church and its operations as an exercise in learning the structure of social groups. Your church will thrive on the attention it gets.

5. Plan for a new community survey every five years, or devise a way to keep your first survey up to date. It was seen in the conference with laymen that problems are creeping toward the community and the laymen are not yet aware of them. The problems did not exist ten years ago but they are beginning to exist now.

The community is a quiet farming community, but it is surrounded by thickly populated suburban communities. Someday one of the farms will be sold to a large-scale home builder who will put up a thousand or more new homes in a few months. The present inhabitants will find themselves quickly outnumbered and their community structure destroyed.

If the laymen would join their pastor in making a community study and keeping it up to date, they would see the trend coming and they could prepare themselves to receive their new neighbors and integrate them into the community life.

6. Having made your community study, and from it having determined what the task of your church is, go forward confidently to plan and do your work to meet the needs that actually exist in your community. Test the success of your church against the problem you are facing, not against the statistical reports of another church that is in an entirely different situatio

Your people are concerned abo their fellow men, just as you are. Yo are not the only person in your churc who is anxious about the lack of inte est in religion in your community. Yo have the encouragement, support, a help of the lay people of your churc They need you to guide them and lea them, but they do not ask you to their work for them. It is their churc You are but their pastor.

Accent on Youth

By WARREN A. FIRTH

The threefold plan for the fall youth em phasis in church, home, and communit

EVERY Methodist minister is probably familiar with the general purposes and plans of the youth emphasis. It is a special effort "to help all youth discover the will of God and live by it."

The General Conference has given us our marching orders, making this the number one concern for the quadrennium (1952-56). The Youth Division of the General Board of Education is supplying us with splendid leadership in the form of program and promotion. With a concern in our hearts, and a plan in our heads, let us be about this all-important business of the youth emphasis in general, and the fall project in particular.

What is the fall action project? It carries the title, "Youth in Their Families." It is to be carried out during the month of November, 1954.

Our leaders deserve congratulations for seeing that any kind of religious emphasis must be related to the home. Home and religion are inseparable. Bishop Hazen Werner has said: "For what the family has to do, it must have religion. And what religion has to do can best be done in the family." Without the dimension of the home, therefore, the youth emphasis would lack balance and could not succeed.

Realizing this fact, let us make our plans now to carry out the fall project,

Warren A. Firth is director of youth work, Washington West District, Baltimore Conference. See also the article on page 18 of this issue.

"Youth in Their Families." Let m present the plans for carrying out th program in my own rural charge. only a part of this plan is used, som good will be done. No doubt, many min isters will do much more than is sug gested here.

Advance Preparation

As with all church programs, the fa action project will require some ad vance planning. The minister, or th person directly responsible for yout work, should face up to this opportunit immediately. As pastor, I realize that am the key person in my churches promote this program. I will study th workbook that will be sent to me, whic will describe the project, and give sug gestions as to how to get the job don In June I presented this matter to m official board, commission on educatio and the charge M.Y.F. council. I aske that the entire church set aside th month of November for this project, s that it will be given top priority.

This was necessary if the project wa to be emphasized. The newly electe Committee on Family Life was put work. It was asked to find ways to re cruit two parents of youth, and to sen them to the Methodist Conference o Family Life, in Cleveland, Ohio, Octo ber 8-10. We felt that this woul stimulate the life of the church, espe cially the fall project, if two parents youth can receive the information an inspiration of the Cleveland conferenc

Another bit of advance planning with the M.Y.F. council of the loc churches. In early September our coun

l had its planning retreat. At that me, much consideration was given to ne fall project. Although this effort is elated to the entire family and church, is largely youth centered. Therefore, uch of the planning should be done by oung people.

In the youth periodicals such as *oundtable, Concern,* and *Workers Vith Youth,* there were valuable arti-es on the subject. The youth on the ouncil should come to the planning re-reat, having done some advance read-ng and thinking on the subject of the ll action project. All youth teachers nd counselors should attend the plan-ing retreat and share in the responsi-ility of carrying out the program. Vithout a doubt, however, unless we astors work with our people and see nat plans are made in advance, the ll action project will fall apart.

he Project in Action

Just what do I expect to do in my hurches to carry out this project Youth in Their Families"? First of all, must be related to the ongoing church nd church-school programs. What hings can be done to fulfil this?

1. I will encourage my teachers of outh to be well prepared to teach ne November units of church school terature, which will be on the general heme of the project. It is a known fact nat we reach more youth on Sunday norning than on Sunday night.

2. The *Christian Home* magazine will e stressed in the church school and Woman's Society. Not only parents of hildren should be reading this splendid eriodical, but also the parents of our oung people.

3. The Sunday evening fellowship for ne entire family will be carried out ne four Sunday nights of November. his is a most important step in re-italizing our youth program, as well as ne program of the entire church.

In general, we have done an amazing-y fine job in convincing our youth that unday evening does not belong to the hurch. Too many doors are closed on unday night to all the family except he youth. Not until the entire family eels a part of the Sunday evening pro-ram will youth consider this time s truly important, and attend in large umbers. Here is an opportunity for hose of us who have not had the Sun-ay evening fellowship to develop it in ur churches. At least it could be given fair trial during the project month of November. No doubt *Sourcebook,* the ublication for the Sunday evening ellowship, will carry helps for such atherings during the project month.

By having the parents on hand, the outh can have appropriate programs on the project theme. Youth-parent panels could be presented on related subject. Films and filmstrips on the home could be shown. The use of drama and skits on family problems has real possibility. Material to help us in this area will be available.

4. The fall action project could be taken into consideration when planning sermons for November. Here is an opportunity for the minister to give added stimulus to the project from the pulpit. This is a necessary part of carrying out the emphasis. Let the pastor use the power of God's word in giving guidance on this subject.

5. Parent's councils could be established for this emphasis, with the hope that they could continue regularly. Parent-teacher meetings in the youth department, so seldom held, could be included. The discussion of such topics as "Understanding Teeners," "The Family Council" could be had. Let us not forget that parents are the most important youth workers we have.

Home Is Important

Secondly, there are some things I plan to carry out *in the home.* Here the Committee on Family Life will go to work.

1. We will promote a family-at-home night in November. Through our family committee we will suggest various forms of recreation which can be used. A leaflet will be available which will be of help at this point. The church is defeating its own purpose if it helps to deprive the family of its right to have wholesome recreation in the home.

2. The development of the family council will be stressed from every possible source. It must be emphasized that the Christian home is a democratic institution in which youth have an opportunity to share in the planning and problems. In the fellowship of the home, there should be joint planning in the use of money. There should be the feeling of freedom to discuss such matters as sex, problems of dating, etc.

3. Family worship will be stressed. The use of *Upper Room, Power,* and *Christian Home* will be encouraged. Young people are ready to join in family worship. We will encourage our young people to take some initiative in developing the habit of family devotions. If such practice cannot be held daily, let us encourage family groups to use special times like Sunday dinner, birthdays, holidays and trips as a time for family worship. With Thanksgiving coming in this project month, we plan to distribute worship service to be used in the home on that holiday.

4. The promotion of family study will be included in our plans. In co-operation with the church school, we will encourage families to spend time during the week in the study of lesson materials and the Bible. Perhaps Saturday night could be established not only as bath night, but also as the time to prepare for the Sunday school lesson. The reading of good literature of all sorts in the home should be encouraged.

We Live in Community

The last area of concern is the total community. It, too, must be reached to some degree in this project. The young person and his family do not exist in a vacuum, but rather in a community. How can we apply this action project to the community? The following can be done in my community, I believe:

1. A community youth council should be established. At the present time the church, school, and youth clubs are competing almost blindly for the time of young people. The youth, sincerely trying to keep up and be fair, are suffering as a result. Not until the leaders of youth, both adult and adolescent, sit down and attempt to decide what is a sane and balanced program in the community will that situation will be improved. I realize that this problem is not easy to solve. However, with the welfare of youth in mind, something can be done by such a co-ordinating council.

2. The P.-T.A. and service clubs will be asked to include something in their November meetings which will carry the project theme. A panel discussion, a film, or a speaker are all among various possibilities. The school has a wealth of leadership and material which could be used to get across the importance of the family in the total development of youth.

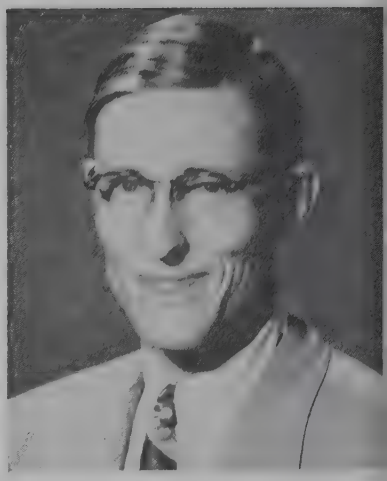
3. Grace at public eating places is another community project which has possibilities. We could furnish eating establishments with graces from Catholic, Jewish, and Protestant sources, and encourage them to print these on their menus.

The approach I plan to use is threefold: the church, the home, and the community. There is an old expression that "the way to save a boy is to save the crowd he runs with." Certainly unless the church can help build up in the home and community, social groups which are genuinely Christian, it fails utterly in its mission.

We dare not fail to carry out this fall action project in the most vital way at our disposal. Here is one of the most important ways in which we can help fulfil the purpose of the Methodist Youth Emphasis: "to help all youth discover the will of God and live by it."

The Christmas Story in Sound and Color

By PAUL MEKKELSON



This Hawaiian church made color slides of the Christmas story, using their own people to pantomime the parts.

BUSY pastors and church school superintendents are always on the lookout for Christmas programs with two characteristics—novelty and ease of production. We found this combination last Christmas in "The Christmas Story"—our own pageant in color slides with tape recorded music and narration.

It has newness in having our own people pantomime the various main scenes in the Christmas story and in using some of our own local settings to suggest the eternal relevance of Christmas. The production also has several concluding scenes to give a modern application to the drama of Christ's birth.

Production Was Easy

The ease in production comes because no speaking parts need to be memorized, most of the "shooting" can be done in two or three evenings, and the entire production is completed several weeks before Christmas. During the last overcrowded days before Christmas there are no rehearsals. And the cast and producers share in the enjoyment of the pageant with the rest of the congregation in the premiere showing at the church Christmas program.

We found, too, that in our program as here outlined, in spite of the first feeling of self-consciousness as local youth were shown on the screen in the role of biblical characters, the total production made a genuine religious impact upon those attending. That primarily is the reason we suggest it to other Christian groups.

Every community of any size has amateur or professional photographers who usually will be glad to take the 35 mm. color slides. We in our Lahaina Methodist Church, on the island of Maui, Hawaii, were especially fortunate in having a top-ranking photographer in M. Hilo Himeno, associate language pastor in our parish of three Japanese background churches. He handled the photography in an outstanding way, while I arranged and directed the production.

Two local schoolteachers with art training supervised the painting of two backdrops—one for the stable and the other one for the shepherd hillside. We used two old canvas sets, but heavy paper sections glued together will serve—using tempera paints. We had already the Bethlehem backdrop on heavy paper which is available through the major church supply houses.

We used a large classroom as our production center and had a special lighting circuit installed to handle the three or four floodlights used for most scenes. We used the stock of biblical costumes we already had and kept our other props to a minimum. Not having a live donkey available, one of our artist-teachers made us a donkey on heavy paper, which I glued to cut-out plywood and arranged so that Mary could sit across it to be photographed.

One of our local church members has a tape recorder and came one evening to make our entire recording. One complete rehearsal of the full sequence of spoken and musical parts is recommended—then the recording—which takes about 20 minutes under the arrangement we followed.

We purchased the tape, so that we could keep the sound recording as long as we want. A good recording adds immeasurably to the effectiveness of the production—although a "live" choir and narrator could accompany the slides at the program.

One of our high school boys made posters for the title and end slides, which along with the hymn and envelope, were copied photographically. A reflex camera—like an "Exacta" or "Practika"—[1] makes copy work and framing the pictures easier. We used flash on several shots outside of our "studio" classroom and when we took the mother and child close-up picture.

The production may end with slide number 19. Or the remaining scenes may be varied to make whatever carry-over of the Christmas spirit is desired for the local situation. Such scenes as these could be added: people showing friendliness to those of another race, children happily doing dishes together in the home, youth working in a community service project, adults sharing in a peace study group.

In our own case, immediately after the slide showing, we received our Christmas offering and brought it to the manger crib on the stage (in front of the same manger backdrop) and there symbolically dedicated it to the Christ child.

The Slide Sequence

The sequence of slides with stage settings and sound for our production is as follows:

(The description of the slide is printed first, followed by a description of the set printed in parentheses in italics, followed by musical directions and direction to the narrator. All hymn numbers refer to *The Methodist Hymnal*.—Ed.)

1. Title, "The Christmas Story." (*Printed on a poster.*) Organ softly

Paul Mekkelson, now in Tujunga, Calif., for a year of rest and furlough, was until April of this year pastor of the Methodist Church, Lahaina, Hawaii.

[1] 35 mm. single lens reflex cameras made in Germany. Information on these and other cameras can be obtained from The Methodist Publishing House.—Ed.

ays, "Silent Night." Narrator: "La-ina Methodist Church presents this olor slide set retelling the old but ever ew Christmas story, the beginning of hich reaches back to the prophets in rly Bible times. The end of the story being written today in our loyal serv-e to the Christ whose birthday we elebrate."

2. Prophecy of Jesus' Birth. (*Spot-ght on prophet who stands against a ack background.*) Narrator: "Over 0 years before the birth of Christ, the eat Hebrew prophet Isaiah foresaw e coming of the Messiah, a Deliverer his oppressed people, one sent of God establish a divine world order. Listen the words of the prophet": (Narrator ads Isaiah 11:1, 2*a*, 4*a*, 4*d*; 9:6.)

3. Bethlehem. (*Cast facing Bethle-m backdrop.*) Chorus sings one verse "O come, all ye faithful" (number).

4. Decree of the tax. (*King seated the throne against a purple back-op, a scroll, two soldiers.*) Narrator ads Luke 2:1-3.

5. The journey to Jerusalem. (*Hill-le set, Joseph, Mary, and donkey.*) arrator reads Luke 2:4-5.

6. No room at the inn. (*Front of cal building suggestive of inn. Joseph, ary (donkey?), innkeeper, crowd.*) arrator reads Luke 2:7*b*. Quartet, Thou didst leave thy throne" (number), verse 1, poem, "Christmas Prayer," R. S. Cushman, p. 157, *Masterpieces Religious Verse*, edited by J. D. Mor-son, $5.95, Harper & Brothers. 1st erse (4 lines) only.

7. Birth of Jesus. (*Stable backdrop. ary, Joseph, Baby in manger crib.*) arrator reads Luke 2:6-7. Solo, "O tle town of Bethlehem" (number 0), verse 2.

8. Shepherds on hillside. (*Hillside ckdrop, three shepherds.*) Narrator ads Luke 2:8. Chorus—"While Shep-rds Watched" (number 88), verse 1 ly.

9. Shepherds, angels. (*Hillside back-op, three shepherds and angel.*) arrator reads Luke 2:9-12.

10. Shepherds, angelic host. (*Hillside ckdrop, three shepherds, group of five gels.*) Narrator reads Luke 2:13-14. horus, "It came upon the midnight ear" (number 92), verse 1 only.

11. Shepherds departing to Jerusa-m. (*Hillside backdrop, three shep-rds.*) Narrator reads Luke 2:15. oem, "How Far to Bethlehem?" by Madeleine S. Miller, last 6 lines, *Masterpieces of Religious Verse*, p. 156.

12. Manger scene, shepherds. (*Stable backdrop, three shepherds, Joseph, Mary, Baby in manger crib.*) Narrator reads Luke 2:16-18.

13. Shepherds return. (*Bethlehem backdrop.*) Narrator reads Luke 2:20.

14. Mary and Babe. (*Stable back-drop. Mary seated with real baby.*) Narrator reads Luke 2:19. Quartet, "Gentle Mary laid her Child" (number 107), verse 1 only.

15. Baby Jesus, children. (*Stable backdrop. Mary, doll in manger, four small children around it.*) Song by small children, "Away in a manger" (number 434), verse 1.

16. Wise Men. (*Bethlehem backdrop, three Wise Men.*) Chorus, "We three kings" (number 102), verse 1. Male voices on verse; parts on refrain.

17. Wise Men present gifts. (*Stable backdrop. Joseph, Mary, Baby in man-ger, three Wise Men, gifts.*) Narrator reads Matthew 2:9*b*, 11. Chorus, "We three kings" (number 102), verse 5. Male voices on verse; parts on refrain.

18. Final manger scene. (*Stable drop, entire cast, arms outraised to audience.*) Chorus, "O little town of Bethlehem" (number 100), verse 3. Narrator: "Will the congregation please join the chorus in singing the last verse of 'O little town of Bethlehem.' "

19. Hymn slide, "O little town of Bethlehem" (Purchase slide—or make photo copy).

20. Christmas Offering Envelope. (*Close-up copy of Methodist World Service Christmas Envelope.*) Narrator: "We have mentioned that the Christmas story is not ended, but continues today as we receive Christ into our hearts and share his blessings with others. The Christmas offering in these envelopes helps our church through its World Service program to bring the light and healing and joy of Christ to others in need throughout the world."

21. Children giving at Sunday school. (*Sunday school department or class in classroom. World Service Poster.*) Nar-rator: "We are not limited to Christmas in practicing the spirit of joyful shar-ing. Throughout the year our church carries on its program of Christian edu-cation, worship, and service. We can learn to give regularly and generously, as these children are doing, to the cause of Christ."

22. Youth dedication. (*Church altars. Youth kneeling. Pastor standing pray-ing.*) Narrator: "God, at the first Christ-mas time, gave his most precious gift—His Son—to us. So God at this Christ-mas time asks of us not mere money, but the costlier treasure of our loyalty and self-dedication to Christ our King." Chorus, "As with gladness" (number 90), verse 3 only.

23. END (*Poster and Credits.*) Organ, "Joy to the world" (number 89).

And now for today's sermon . . .

Music for the Season

By CLAUDE A. WARD

Some suggestions for the small church and choir for Christmas musical programs.

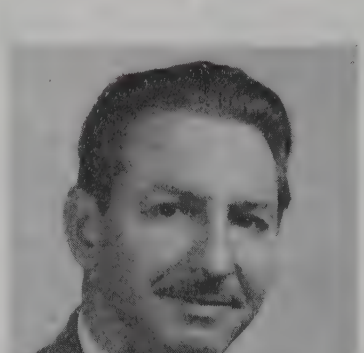
THE WORDS "music" and "Christmas program" are synonymous, for Christmas necessarily means music. Those planning the programs for this festival season often are "hard put" in their endeavors to vary the patterns of events. Pageants, plays, tableaux, usually fall into a similarity, for the very fact of Christmas centers around the birth of the Child.

The musical programs seem compelled to keep up with those presented by the church school, or other groups in the church. Much time is consumed in the preparation of cantatas and other types of "different" musical presentations. Too often the good old-fashioned carol sing is not high on the lists of programs offered.

For the choir that is limited in voices and ability, or that lacks a degree of either, a very effective program is one I have chosen to call "A Service of Carols and Candlelighting." The idea is not original. Various portions were used on several occasions, and these ingredients were grouped together to form the following program.

The service begins with a period of congregational carol singing. This may continue as long as the leader feels the enthusiasm and response warrant. Following this the choir may present one or two groups of carols, with possibly an instrumental solo between the groups.

After the offertory, the candlelighting service begins. As each worshiper has entered the sanctuary he has been given a small candle with a drip protector. Near the pulpit or on the altar of the church one or two large candles are placed. If possible, at this point the



lights should be extinguished, except for the candles burning at the front of the church. While all sing "Silent Night, Holy Night" (because it is universally familiar, and can be sung in semidarkness), the choir comes out of the loft, each lighting his candle from the larger ones in front, then proceeding to the rear of the church, stopping near the exit, choir and congregation still singing.

At this point, either at the direction of the ushers or members of the choir, the congregation moves forward, each lighting his candle from the large candles, then going to stand behind the choir, letting the lines form along the sides, in the aisles, and at the front of the church. The experience of the cumulative light from this processional is truly a thrilling sight.

Finally, when all the candles have been lit, the choir leads the congregation out of the sanctuary, thus symbolizing the carrying of the light of the newborn Babe out into the darkened world. It is possible that around the front of the church, the choir and congregation will want to continue to sing familiar carols. This will add immeasurably to the holy spirit of Christmas.

As one can realize, such a service is symbolical in its many aspects. The only real expense is the candles for the congregation, and these sets are obtainable at a nominal price. The chief value lies in the fact that all members of the congregation participate in an active though not a spectacular or embarrassing, manner. In one church in which I served, this became an annual Christmas Sunday night program as long as I was there. In a downtown church in a busy city, traffic was stopped when the choir and congregation stood on the church steps singing carols. (This is not possible if rain dampens the evening.)

Simplicity in Christmas Music

It may have been determined from the discussion thus far that I am not entirely in sympathy with the "cantata" type of program. It has been my experience that few, if any, of the hundreds of Christmas cantatas included in the publishers' lists are worth the time and efforts of the average choir.

Those that are worthy of presentation demand an oratorio society, or a large choir with abilities to present the *Messiah* or Saint-Saëns "Christmas Oratorio," or other similar works. Most of the music is trite, and the words, if other than scriptural, mediocre poetry. Then there is the cantata which takes familar carols, and with arrangements, descants, etc., often of the wildest imagination, completely obscures the original simplicity of form and melodic line.

This is a call back to simplicity in Christmas music. With the small church in mind, I believe that such a program, with greater audience appeal, will be much more effective and contribute immeasurably to your church's observance of the Christmas season.

Above all things, keep the Christmas observance Christian. Avoid, like the the plague, such secular syrup as "White Christmas," "Winter Wonderland," and other "popular" types of so-called Christmas music. To most readers this may sound absurd. However, recently I visited a church where the pastor told me his choir was singing "I Believe" as an anthem on the following Sunday. Insist that every portion of the Christmas musical program keeps the reverence and simplicity which everyone certainly feels when bowing before the Babe of Bethlehem.

Below * are several groups of music for Christmas, with this writer's evaluation. Most have been selected with the small church and choir in mind. A few medium difficult anthems will be suggested, but these could be used by the

Claude A. Ward, who has had many years' experience as a choir director, is now in charge of the Circuit Rider Booknobile of The Methodist Publishing House, with headquarters in Nashville, Tenn.

* See list of music at end of article with publication information and prices. In ordering this music through The Methodist Publishing House allow for delay in delivery of material that may not be in stock.—Ed.

nall choir which has an unusually ne choral ability. Many such groups xist in our churches.

antata

Only one cantata is suggested. "Childe sus" by Joseph W. Clokey and Hazel an Kirk. It groups a number of miliar carols, with recitatives and nartion to bridge between the numbers. oseph W. Clokey is well known as a ntemporary American composer. The usic is well within the ability of the verage" choir. This cantata is also tainable in pantomime form for $1.00.

"Noels," by Marx and Anne Obernrfer, is a collection of 113 carols ouped under the following headings: hristmas Hymns"; "Early Dance rols"; "Lullabies or Cradle Songs"; astorales or Shepherd Carols"; ongs in Praise of the Virgin Mary"; arols of the Magi or Wise Men"; ongs of the Holy Night"; "Songs of e Christ Child"; "Carols of Legend"; arols of Custom"; "American Negro rols." This is the book from which ost of the choir's portion of the ervice of Carols and Candlelighting," tlined earlier, were taken.

Following are several other good colctions: "Christmas in Song" (108 rols), "Sing Noel" (41 carols and ngs), "Christmas Carols" (27), and hristmas Customs and Carols" (57) 4 pages of significant dates and ristmas customs).

If the anthems in the graded list (at e end of the article) seem to be out ach for your particular group, or if ere is no money available for purase of this year's Christmas music, ere is still a source from which a ry fine program can be arranged: e *Methodist Hymnal*. Beginning at mber 83 and continuing to number 1, are 25 carols and Christmas hymns. less your congregation is far above average, only ten of these will be miliar and used as congregational mns during the season.

The remaining fifteen may become fective choral presentations. All are usually fine carols, but some are beyond the abilities of the usual congregation. It is not undignified nor degrading print in the program the source m which the carols have been taken, en to printing the hymn number. This material which is yours for the mere ening of the Hymnal.

Christmas is the festival for singing ises to "the Babe, the Son of Mary."

sic Mentioned

hilde Jesus" (Cantata), by Clokey-Kirk. *C. C. Birchard & Co., 65 cents; horus parts, 20 cents*

hristmas Customs and Carols" (57 carols, 14 pages of significant dates and Christmas customs). *Rodeheaver Hall-Mack.*

"Christmas In Song" (108 carols). *Rubank, Inc., 35 cents*

"Collection of Christmas Carols" (27 carols). *B. F. Wood Music Co., 15 cents*

"Noels," by Max and Anne Oberndorfer. *H. T. FitzSimons Co., choral ed., 60 cents; cloth, with legendary and historical notes, $1.50; paper, with legendary and historical notes, $1.25*

"Sing Noel Carols and Songs" (41 carols and songs). *Lillenas Publishing Co., 40 cents*

Christmas Anthems—Easy

"Beautiful Saviour" (Old Crusader's Hymn), arranged by Riegger. *Harold Flammer, Inc., 12 cents*

"Bethlehem," by Frances Williams. *Harold Flammer, Inc., 15 cents*

"Christmas Waits," by Grace Bush. *Lorenz Publishing Co., 10 cents*

"Over Bethlehem's Town," by Carl F. Mueller. *Harold Flammer, Inc., 16 cents*

"The Friendly Beasts," arranged by Dickinson. *H. W. Gray Co., 18 cents*

Anthems—Medium

"Beautiful Saviour," by F. Melius Christiansen. *Augsburg Publishing Co., 10 cents*

"Birthday of a King" (solo, medium voice), by Neidlinger. *Belwin, Inc., 15 cents*

"Christ the Holy Child," by Frances Williams. *Harold Flammer, Inc., 16 cents*

"Come Thou Long Expected Jesus," by Noble Cain. *Harold Flammer, Inc., 15 cents*

"I Wonder As I Wander" (Appalachian carol), by Niles-Horton. *G. Schirmer, Inc., 15 cents*

"Mary's Lullaby," by Seitz. *Remick Music Corp., 15 cents*

"Shepherds Awake," by Katherine Davis. *Gamble Hinged Music Co., 12 cents*

"Sleeps Judea Fair," by Mackinnon. *H. W. Gray Co., 16 cents*

Anthems—Difficult

"Carol of the Bells," by Leontovich-Wilhousky. *Carl Fischer, Inc., 15 cents*

"I Heard the Bells on Christmas Day," by Noble Cain. *Choral Press, 18 cents*

"O Holy Night," by Adam. *G. Schirmer, Inc., 12 cents*

"Over Bethlehem's Town" (A Cappella choir), by Carl F. Mueller. *Harold Flammer, Inc., 16 cents*

"Rise Up, Shepherd, and Follow," *Chappell & Co., 15 cents*

"Welcome That Star," by Noble Cain. *Harold Flammer, Inc., 16 cents*

Liturgical Glossary

By PAUL S. SANDERS

Acolyte. A male lay person, often a teen-aged boy, who serves as liturgical assistant to the minister. Should be vested; usually in a white cassock, or black cassock and white surplice. He may light the altar candles before service, extinguishing them afterward. He may distribute the offering plates to the ushers, afterward collecting them and presenting them to the minister at the altar for dedication. During communion he may collect the little glasses, if these are used and there is no place to leave them. He may assist by bringing the paten or trays of glasses to the altar rail from the altar, if there is a distance to be traversed.

All Saints' Day (Nov. 1). A favorite with John Wesley. Readers of his *Journal* will recall that he never missed a chance to celebrate the Eucharist on this day, remembering the Christian saints who had gone before, those still present and those yet to come. Modern Protestantism needs to recover this sense of the "goodly fellowship."

The word "saint" need not be dropped out of fear of Roman usage; in Paul's words, we are all "called to be saints." All who live in faith and godly love may be accounted so. Memorial Day, or Decoration Day, has become for many churches a secularized substitute for All Saints'. Such practice is dangerous, for the church must not seem to "canonize" our war dead, however much we respect them and however great a debt we owe them. Color: White.

Apostles' Creed. While traditionally ascribed to composite apostolic authorship, now generally thought to be a development of the baptismal affirmation of the early Roman church. The Nicene Creed became attached finally to the communion rite, while this creed was customarily used in baptism and in the daily prayer offices. Came into Methodist use through Wesley's *Sunday Service* (1784), which kept the creed intact in both morning and evening prayer. (He even left in the phrase, "He descended into hell," but it was removed in the 1786 edition by Coke and Asbury.) Since the Book of Worship now prints two only slightly varying versions, it may be hoped that a new edition will include as an alternate the standard English version with its integrity unimpaired.

Use of the Book of Worship

By T. CECIL SWACKHAMER

*A rich variety of worship materials are available for the church that institutes regular use of the Book of Worship.**

METHODISTS have a Book of Worship that is most useful in public worship. It is a practical book both for public and private use. In fact, the congregation that has become accustomed to using this worship aid would not want to go back to other ways of following the service.

Before a congregation can use the Book of Worship it must be made available in the pews. It is not an easy task to persuade some official boards that you need the service book along with the hymnbook. This is not to the discredit of our officials as they generally have not been informed by the pastor about its existence. A general program has never been adopted by our denomination in promoting its use in congregations, and certainly at the present time it is passed by unnoticed. The only boost I have ever known the Book of Worship to have had was in the price from the original 75 cents a copy to the present $1.50.

The pastor can start with the Book of Worship by securing enough copies for an official board meeting and using it there. The service for ". . . Family or Other Small Group" on page 121 makes a wonderful service of worship for a meeting of this kind in which all can participate.

Presenting the Idea

Take some time to study its various parts. Both the pastor and board will be amazed at the great treasury we have. Present the idea of the book in the pew as an aid to be used occasionally and for special events. It would not be wise to say or imply, "Now we are going to become a prayer book church." The layman's responsive answer to that would probably be a hearty, "But we are not!" Certainly that would not be the purpose or justify the purchase of the books.

If the official board cannot see its way clear to provide the books, a better way is to do as we do with our hymnbooks —present the opportunity for persons to present them as memorials. Also, various organizations in the church might be happy to provide this help for their church. You may not have one in every book rack, but even a small number scattered over the church and used occasionally will help to initiate securing sufficient books for congregational use.

After the books are provided for congregational use, the opportunity for instructing our people in the purpose and use of them should begin. The first step is to make clear that this is good Methodism. John Wesley's abridgment from the Book of Common Prayer called *Sunday Service for Methodists* was as much a part of early Methodism as lay preaching. *The Sunday Service for the Methodists of North America* was sent over to America by Wesley when the time came to set off the societies from the parent societies of England. "The Sunday Service" was never used extensively and found its offices included in the Discipline in the section that we know as "the Ritual."

Our position is well expressed in a paragraph of the preface in our present Book of Worship: "Methodism has thus a twofold tradition of worship—both liturgical and free. It is liturgical in conducting its recurrent stated services with reverence according to officially adopted forms; it is free in its ability to use extempore prayer, to lend each service to the glorifying of God and to the bringing of his saving grace unto men."

Let us also be clear in stating the *Book of Worship for Church and Home* is for "optional and voluntary use by Methodist churches and Methodist people." Then let us proceed to find fo ourselves its rich store for the devo tional life in public and private use On a special Sunday such as Christ mas Sunday use the service as printe as you do the service in the bulletin without explanation or cluttered u with announcements. Use it for it beauty and helpfulness.

How to Use It

Occasionally, use one of the litanies where you have a responsive reading— use enough of the book from time t time until the people are familiar wit its helpfulness.

There will be some who do not lik to use the book although they migh never express an objection to using th identical service printed in the churc bulletin. Some will have no reactio for or against. There will be those wh after a time of becoming acquainte with the treasury of worship will begi to ask, "Why don't we use it all th time?"

We do just that in my church, al though now I cannot remember whe we started it; it was a gradual usag that brought us to the regular use in a of the services. A good time to begi regular use might be with the begin ning of the church year, Advent (se service on page 35). Follow these serv ices on through the church calendar Christmas Sunday, Epiphany, Len Good Friday, Easter Day, Whitsunda and Kingdomtide. One does not have t stay with these services Sunday afte Sunday. From page 1 through 31 are variety of helpful services. After usin these offices for a number of years, now look forward to their recurrer use and find the familiar passages be coming more and more meaningful an helpful.

We have a bulletin for announce ments each Sunday. The top space i this sheet is given to announce the pag on which the service will be found i the Book of Worship. The hymns to b used in the services are listed with thei numbers in the hymnbook. Also, th title and composer of organ and voca music are listed. The sermon topic an Scripture lesson is printed. This doe not require a great deal of space. Th remainder of the bulletin is given ove to listing parish activities for the week

Now that we have used this approac to our worship for so long, it is no longe necessary to say, "Our service is foun on page —— of the Book of Worship. Our people are accustomed to lookin at their bulletin to find the place. Thi could also be worked out so that th hymn board might announce the pag of the service. Anything to cut dow on the talking and announcing on th part of the clergy!

T. Cecil Swackhamer is pastor of Webster Hills Methodist Church, Webster Groves, Mo.

* The Book of Worship (full title, *Book of Worship for Church and Home*) is available in three editions: regular edition, $1.50; black fabrikoid, $3.00; white fabrikoid, $3.50.

r Family and Private Use

The Book of Worship for private and nily use has great usefulness. Each mber of the family having their own y, the morning and evening services p. 119-121) can be used and supple- nted with parts from the section led "Special Acts of Worship," and especially fine section "Aids to Per- al and Family Devotion" (pp. 263-) and the section "Daily Reading d Prayers for a Month" and "A easury of Prayers" (286-368). Let ious members of the family lead the rship with these helps as a guide. y family thoroughly familiar with s section of devotional help will be h indeed. The Book of Worship can used to a great advantage in our mes.

While there are some revisions that uld probably make the book more ble, those suggestions will come from ious persons wise in the under- nding of worship, and proper revi- ns will be made from time to time. The book as we have it is practical d helpful, and our people have the ht to its use. Actually our problem

First, getting the books so that they n be used.

Second, training the congregation so t the book is a help rather than a mbling block.

Perhaps the greatest problem of all with those of us in the ministry. We the leaders of the people. We must ve an appreciation and understand- of these tools of helpfulness if we fil our rightful role in Christian de- lopment.

lues

FTER having used the Book of Worship for several years, I uld like to put down the values ex- ienced by actually using this guide nday after Sunday. Such a test is only real way that I know to find its erits and to determine whether or t it can be used effectively.

One of the finest values in using the ok of Worship is the rich variety of vices that are made available. It kes it easy to follow the church year th appropriate services for the sea- ns. The order of Advent, Christmas, w Year's, Epiphany, Lent, Good Fri- y, Easter, Whitsunday and Kingdom- e, with the half dozen other special vices, offers one of the greatest ex- iences in varied, well ordered, and itually helpful offices the church can ovide. Few, if any, other books of mmon prayer are equal to what is ovided Methodists in this area.

Our people keep up with the seasons other areas of their living. These of- fices will bring new meaning to the sea- sons of the Church. Through the years of use I have grown especially fond of the office for Kingdomtide and the Service of Commemoration. They begin to glow with meaning when they be- come familiar.

The only other way to provide this variety and quality in worship would be to copy them into each Sunday's bulletin. This, however, poses a prob- lem of length and expense. The bulle- tin is a temporary sheet while the com- plete book is serviceable for many years and at the same time makes available all of the services and devotional ma- terial necessary for the Christian life.

A second value is the section called Special Acts of Worship, pages 213 to 262. In this collection of prayers of thanksgiving, intercession, supplication, litanies, ancient hymns and canticles, we have provided devotional material we can have in no other way, except the special book in which it has been gath- ered. It would make the hymnbook too large to contain all of the material we now have made available. Simply to turn the pages of a book at hand is the most convenient and economical way to add this richer help in the devotional life. Here are tested classical expres- sions in the Christian devotional life ready to be put on our lips and in our hearts.

A third value: As the people use the *Book of Worship* in the service, they begin to discover other parts of the book, especially the section for personal and family worship. It is not an uncom- mon thing to have some one ask for a copy of their own, or to see a person sitting alone in the pew reading the prayers or scriptural passages. This thrills every minister to see the people feeding their minds on good things. The section for family use, when appropri- ated, will provide wonderful help.

Objections

Looking on the other side of the led- ger we might ask, "What are some ob- jections to the use of the Book of Wor- ship in our churches?"

The first objection: Too much para- phernalia—hymnbook, Book of Wor- ship, and bulletin. This makes a clumsy and hard-to-follow arrangement for the service. The answer is that you use but one book at a time. There is a book rack for the book not in use. All one needs to do is to look at the top of the bulletin to find the page of the service and follow the reading of the service, making it your own as the words are spoken by the congregation. If a person can handle a hymnbook, he will find the Book of Worship easier to hold and to use because of its size.

Another objection: The use of a book of common prayer is apt to develop a ritualistic church, and we don't want that! Such a church is spiritually cold and dead. Most certainly the purpose of the Book of Worship is not to develop a spiritually dead church. We have enough effective forces at work doing that without adding another.

But we are faced with this truth: Worship needs to be congregational centered rather than preacher centered. The service is by and for the people. It is not a performance by a preacher and choir. How else can you have such a service with order, meaning, and beauty of expression without using some kind of planned services where all make their devotions in unison. It is not quite clear why it would dull a person's or church's spiritual sensitiv- ity by becoming familiar with the great prayers, Scripture passages, and hymns of the Christian heritage. The constant use of the hymnbook does not make us dead spiritually.

We sometimes hear that the Book of Worship is too expensive. When the books were first published nine years ago, they sold at seventy-five cents each. The price is now $1.50, but it is still a bargain when measured by the source material made available to every person at worship and current book prices. It becomes a necessity when its values are understood.

This article is not written to say that the Book of Worship is a perfect book. It is to say that it is a practical book; that it is more than a source book for preachers; that it can be used, and when it is used brings a new quality and ap- preciation of worship to the church. Its best use is in the congregation.

Methodist people are responsive to, hungry for, and appreciative of the best expression of worship that Christendom has to offer—far more so than many of our clergy realize. In all of our church life we are perhaps weaker in this area than any other. We are administrators, preachers, pastors, educators; but we are also called to lead the people to God in worship.

The ability to accomplish this de- mands the highest of every minister. He needs every help available, for as one writer has put it: "Worship is the pri- mary and eternal activity of redeemed mankind."

RELIGIOUS
LIBRARIES
PURCHASED
Baker Book House - Grand Rapids 6, Mich.
Dept. TP

The Fountain

False God

Nationalism today is a false god, just as dangerous as Mammon and indeed often his dearest brother. . . .

—N. H. Soe, in "War and the Commandment of Love," from *The Ecumenical Review,* April, 1954

Cloud of Witnesses

As pictures, statues, and poems are the expressions of lesser arts, the sermon is the expression of preaching. Think of it. Eleven o'clock Sunday on a given date in a particular place, and a man stands up to preach. Clear across America a hundred thousand are doing the same thing, and almost countless others around the world, while millions listen. Each man stands in succession with the prophets and the apostles of all times and in company with all those of his age. It is not just a dream that he is surrounded by the great and obscure of all these centuries, for in the Church eternal life is real. There is as much of challenge and inspiration any Sunday in the remotest chapel as in commencements and ordinations while the preacher is compassed about by this cloud of witnesses and gifts are imparted by the laying on of their hands.

—George Miles Gibson, in *Planned Preaching* (Westminster Press)

Cause of Neglect

Back in the eighteenth century John Wesley once expressed what seemed to him a curious dilemma. He said that religion makes a man frugal, and frugality begets wealth. Wealth makes a man indifferent to religion, so it seems that religion destroys itself.

It is a dilemma that has vexed the businessman through the centuries. Perhaps it is not quite so simple as John Wesley formulated it. But it is certainly true that the compulsion of success in business has tended to make a man neglectful of his Christian faith. . . .

—Marquis W. Childs and Douglass Cater, in *Ethics in a Business Society* (Harper & Brothers)

Distinction

You can put on an evangelistic campaign, but you cannot put on a revival. . . .

—Oswald J. Smith, in *The Consuming Fire* (Zondervan Publishing House)

A Monument

Perhaps the most famous of all country pastors and preachers in modern times was John Frederick Oberlin. When more than two centuries ago he graduated from the seminary, he determined to go to some place so difficult that no other seminarian would accept it. He was called to the pastorate of a church in Stone Valley, a rugged, isolated section of the Vosges Mountains. For fifty-nine years Oberlin worked, prayed, taught, and preached to his mountaineers. At the end of his long ministry as a country preacher the valley had become famous all over the world. Its schools, its Christian community, and its church were a notable and noble monument to a country preacher.

—Edward K. Ziegler, in *Rural Preaching* (Fleming H. Revell Co.)

What Is Important?

But he is dead. Hope has come to an end. Sorrow poignant. And there is nothing more to say. What does or say in the presence of death?

Some months ago I was attending a funeral service Ceylon held on the occasion of the death of a respecte member of the Church. The minister who was conductir the service preached a short sermon in which he spol about death as a messenger of God and of blessing. Whi the minister was speaking there was going through my mir that verse of Scripture which says, "The last enemy to l destroyed is death" (I Cor. 15:26). When the service w over, and we were walking to the cemetery, I asked m friend what he thought of the saying of Scripture whic spoke of death as an enemy, and how he reconciled th thought with the sermon which he had just preached. H shrugged his shoulders and said, "The important thing to c at funerals is to say something that will be comforting." it?

—D. T. Niles, in *Preaching the Gospel of the Resurrectio* (Westminster Press)

God in Control

Essentially apocalytic thinking is based on the faith th God is in control of history. With this conviction, necessar to biblical faith, it becomes painfully evident that the tim are out of joint; the existential situation of man is in contra diction to his essential nature; there has been a fall. Suc a contradiction is intolerable; it cannot be final; it must l changed; God must act. Thus one is apt to feel that he is the "last times" and that "the Lord is coming." Basicall however, this is not a prediction about the future so muc as it is the recognition that the judgment of God is over a historical achievements. It is the faith that no matter ho chaotic the times may become, the last word is not with th chaos nor with the forces of evil, but the last word is wit the God revealed in Jesus Christ.

—William Hordern, in *Christianity, Communism an History* (Abingdon Press)

The Message

The message of the Cross is very difficult to some peopl If I could put that message into five or six words, I woul use these: "He could not care more." In my church th cross which burns in the lamp above my head is there remind every worshiper that this is the very center of ot religion. However badly we may preach, this cross shin out a message for us all, saying, "He could not care more

—Leslie D. Weatherhead in *That Immortal S* (Abingdon Press)

Easy Promises

There is a serious psychological hypocrisy in the effo to "inspire" people whose inner self-systems are not beir changed; or to reassure anxious men and women by opt mistic pronouncements and a hearty program of un-under stood "religious activity." There is mortal danger in th glib promises of peace and power through religion, whic do not involve the regeneration of a new life in Chri Jesus and the remaking of society as a fit place for God children to live in, according to His will for brotherhoo and justice.

—Albert C. Outler, in *Psychotherapy and the Christia Message* (Harper & Brothers)

imits

There are at least three controls by which man has been ble to limit the predatory instincts of his rulers—public pinion, force, and law. Public opinion is a more potent re-raining force than we sometimes think. Even when the ıler is looked upon as a god, he is limited by the con-ience of those about him; no tyranny is ever complete. he absolute tyrant depends for his absolutism upon a rps of human beings like himself who are willing to ac-nowledge his power. This corps in its turn depends upon n acknowledgement of the absolutism by the whole body the people.

—Duncan Howlett, in *Man Against the Church* (Beacon Press)

eace

Supposing one had all the things that are held dear in this fe; riches, good health, wife and children, a house, one's rents, servants, and friends. Add to this produce from nd and sea, pleasant gardens and venison, imagine even aths and boxing rings, gymnasiums and places where outh can amuse itself, and whatever other things there ay be invented for pleasure. Add yet further attractive nows and musical recitals and anything else that makes life leasant for those who live in luxury. If all this is there, yet ne blessing of peace be absent, what good are these fine ings if war cuts short their enjoyment? Therefore peace self is sweet to enjoy, and sweetens all that is held dear n life. And even if we suffer any human misfortune, as ng as there is peace the evil is borne more easily, because is mixed with some good; but if life is haunted by war, e become in a way insensible even to our own occasions f grief. For the common calamity is greater than the indi-idual causes of pain.

-St. Gregory of Nyssa, in *The Beatitudes.* "Ancient Chris-tian Writers," Vol. 18 (Newman Press)

Needed Advice

By denouncing as Communists or traitors those who gave s unpalatable advice, we have in a sense cut ourselves ff from unpalatable advice. But that is the kind we need -almost the only kind we need; the other kind we can ork up for ourselves. And the moral here is plain. If e penalize critics we shall cut ourselves off from criti-ism. If we cut ourselves off from criticism we are likely make mistakes. If we wish to avoid mistakes, we must reate an atmosphere that encourages criticism.

—Henry Steele Commager, in *Freedom, Loyalty, Dissent* (Oxford University Press)

Not for Thyself

Though trading in things useful is an honest employ, yet rough the great number of superfluities which are bought nd sold, and through the corruption of the times, they ho apply to merchandise for a living have great need to e well experienced in that precept which the Prophet eremiah laid down for his scribe: "Seekest thou great ings for thyself? seek them not."

—John Woolman, in *The Journal of John Woolman* (World Publishing Co.)

Work

Work is no substitute for faith and love. Human salva-on is to be found in these last, and cannot be had without em. Faith and love, moreover, are gifts from God and ot calculated achievements of man. They are called into eing by the Word of God in Jesus Christ. They are evoked in response to the demand that one be prepared to lose one's life, and the promise that so he may find it. At the same time, I have never forgotten the word of a thoughtful preacher years ago that for most of us, in ordinary circumstances, exacting work may offer one of the ordinary and enduring ways in which our self-regarding selves may be lost—may become absorbed, as we say, in doing what needs to be done. In that perspective, work may without sentimentalism or vainglory be held to embody the demand and the promise that in losing life we may find it.

—Robert L. Calhoun, in *Work and Vocation,* edited by John Oliver Nelson (Harper & Brothers)

Advent Preaching

[*Continued from Page 16*]

appear except in italics. One typesetter showed unflinching obedience when he set up a Christmas story quoting the carol, "Hark the *Herald* angels sing." With similar lack of insight people right and left have allowed their emotions, their thoughts, their deeds to cast scorn and ridicule on Christ, the Son of Mary.

I wonder if something ought not to be said during Advent about the Santa Claus myth in relation to Christ's Nativity. To many people Joseph's Son is a nonentity beside Santa Claus. But the witness of the centuries is otherwise, and perhaps you can help people to see why by presenting the age-old yearning of mankind for the Messiah and setting forth Christ's coming as God's answer to man's anguish and desolation.

Right before Christmas itself you have a unique privilege in telling the secret of Christ's Nativity: *For God so loved. . . .* People are receptive to the strange power of this secret at this season as perhaps at no other. It is imparted by revealing what is basic to the character of God Himself: To be on the giving end is to know and experience with infinite joy the full significance of life, and to be among men as one who serves is to possess most truly the ineffable gift, God's only begotten Son!

Frederick Hall wrote some years ago a charming short story, "Still Through the Cloven Skies," which illumines the magic secret of Christmas. It was the wistful story of a GI celebrating Christmas in Germany. He and his buddy had managed to kill a deer and in generous spirit this GI set out two days before Christmas to a little village some fifty kilometers away to share his portion with a rosy-cheeked, smiling old woman, Frau Koelling, who had befriended him in the terrible days of the war. Caught in a wet, sticky snow, when he arrived he was wet and cold, through and through. But it didn't take Frau Koelling long to rescue him from what she feared would be "his death of cold," and before long the day had slipped away and it was Christmas Eve. When he came down the next day for breakfast Frau Koelling greeted him heartily and yet hesitatingly; for she didn't know just how to ask if she could invite her neighbors across the street to partake of the Christmas feast. Why certainly, the GI answered. Bring them over.

It was a truly royal Christmas, and before he knew it the day was gone. Dropping off to sleep that night, it suddenly came to him that this had been the best Christmas he had ever had: it was the first Christmas he had been on the giving end. Those angels from the cloven skies . . . had come bringing joy . . . Well, he too had come, bringing not great joy but at least some. Of course, he didn't deserve any credit. He'd done it just for fun, "but then—those angels!" he said to himself, "I'll bet they enjoyed what they did too!" (This story is from *The Link,* December, 1948, used by permission.)

Ethics and Economics in Society

A Review by VICTOR OBENHAUS

LACKING a doctrine of natural law or the authority of an encyclical, Protestantism must rely on the conscience of religiously sensitive and biblically informed individuals for its judgment on social issues. The social issues of an industrial era with its attendant types of economy confront contemporary generations with decisions heretofore unmet. We have not passed this way before. Nor have our spiritual ancestors. This poses the dilemma that gives rise to tensions among descendents of the same spiritual ancestry and to the preparation of the series on the ethics and economics of society.

The Problem

It is significant that it was Chester Barnard, formerly president of a great corporation, author of *The Functions of the Executive* (Harvard University Press, $4.50) and one of the rare philosophers of business, who proposed that the Rockefeller Foundation, of whose board he was chairman, undertake financing a study of religion and economic life. He saw that the relationship between Christian ethics and economics was ill-defined. Claims of interrelationship were almost universally acknowledged by representatives of each area of concern.

The point of junction and authority, however, found little if any acceptance in common agreement. Overwhelmingly business leaders were acknowledgedly religious and regarded themselves as Christian in their business relations. But the religious leaders and informed businessmen sensed the hiatus between the prophetic tradition, the significance of individual worth before God, the stewardship of all possessions—and the prevailing order in economic life. To this problem the series on "Ethics and Economic Life" addresses itself.

The story of how the whole project evolved under the direction of A. Dudley Ward, now executive secretary of the Board of Social and Economic Relations of The Methodist Church, is too long to narrate here. It is unprecedented in structure, scope, and intensity. Discovering author talent and assuring a measure of cohesiveness was itself a herculean undertaking.

Uniformity of point of view was not sought. Nevertheless, despite wide variety of disciplines out of which the authors come, there is an obvious depth of concern that the contributions of their disciplines, whether it be economics, biology, psychology, or philosophy, be made available for this important study.

It was intended the volumes (four now in print and others in preparation) would be helpful to a wide variety of persons. *Possibly to no group will they be more valuable than to pastors.* Nowhere will they find more readily available such a fund of information and interpretation relative to American society. *American Income and Its Use,* for example, is a veritable mine of income and welfare statistics. The encyclopedic aspect of the series' value was not its primary purpose. Nevertheless it is one of the concomitant benefits accruing to the user who wants to understand our economic order.

Similarly, Professor Bowen's volume *Social Responsibilities of the Businessman* contains both a description and an analysis of multitudinous plans, experiments, and proposals for increasing the social sensitivity of business organizations. Though prepared primarily for businessmen, no religious leader in our technological era can regard himself as informed unless he knows some of the developments for heightening the responsibility of business organizations.

Ethical Presuppositions

As F. Ernest Johnson comments in his "ethical critique" of the latter volume, it was written for those who accept certain ethical presuppositions. The number of businessmen who want to relate their economic life to a controlling religious faith is presumably quite large. But business decisions must be made realistically and within practical options. This is the major contribution of the author.

He has reviewed the developments and resources available to persons and organizations desiring to make ethical advancement. If, as the author contends, the businessman is the central figure of our culture, a wide dissemination of knowledge of the advances made in his special province is in order. Ministerial assistance in facilitating more widespread use might increase harmonious relations both within the business community and between church and business leadership.

Of the non-theologians contributing to the series it is apparent that they have written out of an avowed dedication. Some of the writers draw extensively upon their own religious experience and tradition. One such is Kenneth Boulding, University of Michigan economics professor. Like a thread there runs through his volume, *The Organizational Revolution,* the insistence that love is ultimate. But this does not inhibit his main thesis that political and economic thinking are often a hundred years behind the times.

Social structures are inadequate to gains made in communication. Human communication is at a lesser level than technical skill would make possible. The inability to communicate is the potential downfall of all organization whether political (communism and fascism) or industrial (the huge corporation). Human needs cannot stand the strain. But here is another part of the dilemma—the facilities and the demand for big systems are present. The lag lies in the corresponding imagination to meet the need of the human element. Here lies a possible contribution of religion. Any action must take account of the *whole.* The familistic ideal is basic to any solution of society's problem.

Neither labor nor agriculture is completely pleased with Boulding's analysis of their case for existence. He contends each of them would have got about what they have now without the strife and consciousness. This is vigorously rebutted by those who insist the gain would have been slow in coming, that the organizational cohesiveness engendered was psychologically beneficial as well as economically healthful.

Helpful for Pastors

For general use of active pastors the first volume published in this series will probably be of most help. It is *Goals of Economic Life,* a symposium with seventeen contributors, edited by A. Dudley Ward. Because of its variegated authorship it reflects the greatest diversity in the series. Diversity does not imply disharmony. Philosopher

Victor Obenhaus is professor of The Church in Agricultural and Industrial Life, Chicago Theological Seminary, Chicago, Ill.

sychologists, biologists, and econo-
ists writing about the presuppositions
their disciplines obviously do not
rite on similar matters. They can,
owever, convey what their research
ntributes toward a greater under-
anding of the nature of society and
s value.

Appropriately the first chapter is
ritten by Professor John Maurice
lark of Columbia University whom
ohn Bennett once described as "the
eologian's economist." Disavowing
y presumption that our economic
ds are to be arrived at automatically,
e contends we can establish whatever
stem we desire in accordance with
ur values. It is values that determine
stems.

We have often acted as if the reverse
ere true, thus abdicating our moral
tonomy in favor of some system
tually determined by unacceptable
alues. Christianity's personal and so-
al concerns can thus be the determin-
g influence in an economic order.
ailure to explicate this fact has given
ncouragement to the undergirding of
val social and economic orders, par-
cularly communism.

Kenneth E. Boulding, author of a
olume mentioned above, contributes a
luable chapter. He contends the
ndamental basis of any order is its
ficiency. But efficiency is itself a con-
tioned value. In our particular ac-
ounting we may have rated highly the
rong thing. He offers the arresting
ggestion that in our religious tradi-
on the experience of conversion has
epared us for needed adaptation along
her lines. In its decline we have
nded toward being ashamed of our
adition with resultant penalty to eco-
omic progress.

Each of the contributors is deserving
space for at least a brief review and
terpretation. Obviously this is quite
mpossible. Special reference should be
ade, however, to certain chapters. Ed-
ard Heimann's analysis of commu-
sm as an economic system serves as
effective instrument for re-apprais-
g our own contentions. Frank H.
night's indictment of the false indi-
dualism of our economic order and
s diagnosis of government action are
rovocative and constructive.

A biologist and a psychologist, Alfred
Emerson and Donald Snygg, de-
elop in their respective contributions
e concept of *homeostasis* or equilib-
um of the body, individual or social.
eligious leaders from the Hebrew
ophets to Paul and through the gen-
rations since have insisted on the in-
rdependence of mankind. Science and
ligion have heralded this truth for
nturies. Economics is beginning to
ake the discovery.

Theological Implications

Those who planned the organization of the series recognized that many of the authors would not feel that they could inject their own personal religious philosophies into their particular contributions. The theological implications and ethical critiques have been provided by theologians. Some of the finest material in the series is to be found in the discussions of the authors' theses by Bennett, Niebuhr, Johnson, and Muelder, at least one such major critique being included at the end of each volume.

Niebuhr's insistence that religion must make men aware of their self-love is a familiar note to the religiously informed. Its relevance, specifically to the economic situation, has not always met with acceptance. Economic activities inevitably contribute to and are conditioned by self-esteem. To be able to maintain a wholesome perspective requires ability to understand one's own role in the larger scene. Proper appraisal of the tendency toward self-love provides such needed—though often unwelcome—corrective.

Walter Muelder's ethical analysis in *American Income and Its Use* relates the abundance of welfare data and the sociological analyses to the fundamental unit in society—the family. "The ethical aspects of income distribution" are seen principally in relation to family consequences and what this means for the larger community.

He lists a number of specific activities in which local churches might engage in order to implement the findings of the total volume. One suspects that a good many families will profit from reading "An American Case Study" in Elizabeth Hoyt's section of the book. Eventually the implications of such a study as this series represents must find expression in individual and family lives.

Many people will be unhappy about this series. Basic to the wide variety of discussions is the assumption that there are failings in our economic order. Those who feel it is traitorous to the "American Way" to acknowledge imperfections will resent the implications of the study.

Search for Truth

A free search for truth is presumably integral to religion at its best and accordingly to a Protestant exposition of Christianity in each successive period of society's history. In our own period we are unable, says Boulding, to put our finger on the failings of capitalism, hence our nervousness (p. 82, *Goals of Economic Life*). Niebuhr observes that the debate about the limits and possibilities of a free economy is the very staff of political life (p. 427, *Goals of Economic Life*).

Bowen supplements these convictions with the insistence that the Protestant view of the way to economic and social welfare lies not in a closed system but rather in evolution toward a mixed system (p. 39, *Social Responsibilities of the Businessman*). Guiding directions are to be found in the doctrines of stewardship and vocation.

Because major ethical decisions in economic life are made by laymen, the "target" of the books is primarily laymen and laywomen whose responsibility it is to implement their religious convictions in everyday experience. The Christian doctrine of vocation has had a very limited interpretation. In large measure this stems from the individualism of traditional theology and from a "cultural lag" in coming to grips with the realities of twentieth-century conditions.

These two factors are not unrelated. To overcome both handicaps in even such an ambitious series as these volumes represent would be impossible, of course. Nevertheless the venture reveals that Protestant leadership among its laymen is fulfilling some of his historic function. It may well be that the ministry of the church will be recognized as appropriately augmented in the contribution of dedicated economists, et al.

As now constituted these volumes will hardly meet the needs of most adult classes or men's clubs in churches. (A popularization *Ethics in a Business Society* by Marquis W. Childs and Douglass Cater has also been prepared. Harper & Brothers, 191 pp., $2.75; paper bound.) They will beget the respect, if not always approval, of serious and alert laymen. In their use by ministers and laymen who answer to such description it can be predicted that desired gains will result. Among other things they bring theology alive at the point where thoughtful laymen are most concerned. Isn't this one of the things most ministers have been praying for?

Books reviewed

GOALS OF ECONOMIC LIFE, edited by A. Dudley Ward. Harper & Brothers, 470 pp., $4.00

THE ORGANIZATIONAL REVOLUTION, by Kenneth E. Boulding. Harper & Brothers, 286 pp., $3.50

SOCIAL RESPONSIBILITIES OF THE BUSINESSMAN, by Howard R. Bowen. Harper & Brothers, $3.50

AMERICAN INCOME AND ITS USE, by Elizabeth E. Hoyt, Margaret G. Reid, Joseph L. McConnell, Janet M. Hooks, and Walter Muelder. Harper & Brothers, 362 pp., $4.00

Browsing Through the Fiction

A Review by GERALD KENNEDY

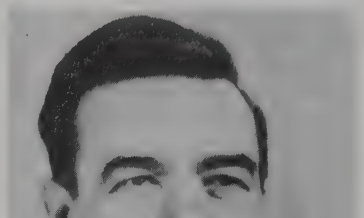
THERE is a saying that the most popular things to write about are Abraham Lincoln, doctors, and dogs. One astute author is reported to have chosen as his title: "Lincoln's Doctor's Dog." However that may be, it seems that religious and biblical novels have developed a great appeal for this generation. The number of such books being published is large, and there is scarcely a week that a new title does not come to my desk in the general field of religious fiction.

This is not an unmixed blessing. Being a churchman, I suppose it is assumed that this kind of writing is just my taste. Unfortunately, so often it is not according to my preference because the author's skill is not commensurate with his motive. That is, the idea of bringing the Bible and religion into the reading of the American public is quite commendable, but it does not help the cause along if the writing is second rate and the plot is obviously contrived and strained. Poor writing about a great subject does not serve the subject but weakens it.

I think we should not assume that just because a book has a moral and religious motive it is a good book. It may be a very bad book because of its sentimentality and lack of realism. Anything that gives people the idea that Christianity is shoddy and second rate, is an enemy of the faith. Sometimes an underlying theme in a secular novel better serves Christ than a full length story of a biblical character.

The evil of the movies is not in actual words spoken or blasphemous situations as such. It is often in assumptions that paganism is the way of life chosen by the smart and the successful. So the evil in so many so-called religious novels lies in their assumption that the good life is a tender, greenhouse production.

This quarter's survey deals with novels which are religious or biblical. They range from the best to the poor. They are in a word a fairly typical crop with the exception of the first one which I shall mention. It is a great novel and the kind that comes along once in several years. And while it is rushing the season considerably, it may be that the list will be of some help to Christmas shoppers who have developed the excellent habit of giving books to their friends.



Gerald Kennedy is bishop of the Los Angeles Area of The Methodist Church, and author of *Who Speaks for God* (Abingdon Press, 1954).

***The Greek Passion,* by Nikos Kazantzakis (trans. by Jonathan Griffin). Simon & Schuster, 432 pp., $4.00**

I have not found this book listed on any best-seller lists which have been brought to my attention. And that is a pity, because it is one of the best novels this reader has discovered in many a day. It gives me some satisfaction to note that Thomas Mann and Albert Schweitzer have spoken of it in highest terms. I am in debt to Kenneth Pope of First Methodist Church, Houston, Texas, for bringing it to my attention.

The story has to do with a Greek village under the rule of the Turks. As is the custom, certain villagers are chosen to play the parts of Jesus and his disciples for the Passion Play given each year. Then a little band of refugees came by asking for help but are driven out by the prosperous villagers, including the priest. But the hearts of those chosen for the Passion go out to the needy people and trouble begins. One has the feeling that back of the events of the village, stands the shadow of that first Passion story. It is a work of marvelous artistry with the story shining in its own light and the deeper meanings inevitable and plain.

I do not know any literary pleasure to compare with finding a great book unexpectedly and then telling your friends about it. This has been my experience and it makes up for all the poor stuff a fellow has to read. When you find a man who can write, has something to say, and a profound Christian faith, you get *The Greek Passion.* Too bad the combination does not occur more often!

***The Darkness,* by Evan John. G. P. Putnam's Sons, 247 pp., $3.50**

Two fine books in this field at one sitting is more than we deserve, but such is our good fortune. This is a strange approach to an ancient theme but it has a particularly appropriate note for our time. The story of the Crucifixion and the Resurrection is told through reports from spies, informers, security committees, letters, and rumors. It all sounds quite modern. Through this unorthodox approach, the story moves ahead with increasing drama and realism.

We have underestimated the danger to the disciples after the execution of their leader. He was a subversive, regarded as a threat to the government and its institutions. He was killed to destroy his influence and smash any organization built around him. Pilate representing Rome, Herod representing Jewish nationalism, and Caiaphas representing Judaism as a religion, were all concerned to know what Jesus' followers were thinking and doing. They took steps, therefore, to keep informed.

It helps to see events through other eyes than friendly ones. *The Darkness* gives the scenes on a new canvas and brings a contemporary note into old events. I found it easy to read and full of surprises. It seems to me to contribute much toward a more complete understanding of the beginnings of Christianity.

***The Song of Ruth,* by Frank G. Slaughter. Doubleday & Co., 317 pp., $3.75**

Slaughter is an old hand at writing novels and he has several Biblical tales to his credit. He knows how to tell a yarn and he takes enough time to do the necessary research. This particular novel comes out of a movie scenario which the author also helped to write.

The book falls into a different category than the first two mentioned, and in my judgment, it does not claim to be more than light fiction. The story of Ruth in the Old Testament will be familiar to many church people, thou-

e novel does not demand any bibli-
l knowledge at all in order to be ap-
eciated. By bringing in considerable
ood, fighting, intrigue, and a little sex,
keeps things moving.
I should confess it is not my choice
r reading, but it is the choice of a
st number of people judging by the
vels which get on the best-seller lists.
its class, it is a good job and who am
o suggest that you ought to graduate
a higher class?

***No Other Gods*, by Wilder Penfield. ttle, Brown & Co., 340 pp., $3.50**

What has been said of the previous ok can be said in general about this e. It is the story of Abram, the father the Hebrew people. There is so little at is known of him actually that a eat deal of imagination has to be ought into a regular length novel. lt the author is a scholar and the agination is based on research and obability.
Abram is portrayed as priest of the on god Ur. But he has longing for ith and a zeal for divine guidance. rai, the young Amorite beauty, has great influence on him in spite of the traction of the beautiful daughter of e king. When the city of Ur rose ainst his brethren, the men of Haran, ram knew it was the time for de-ion. So the new nation was born der his leadership. Anything that eds light on one of the great pioneers all time is to the good, and *No Other ds* does that in very acceptable fash-n.

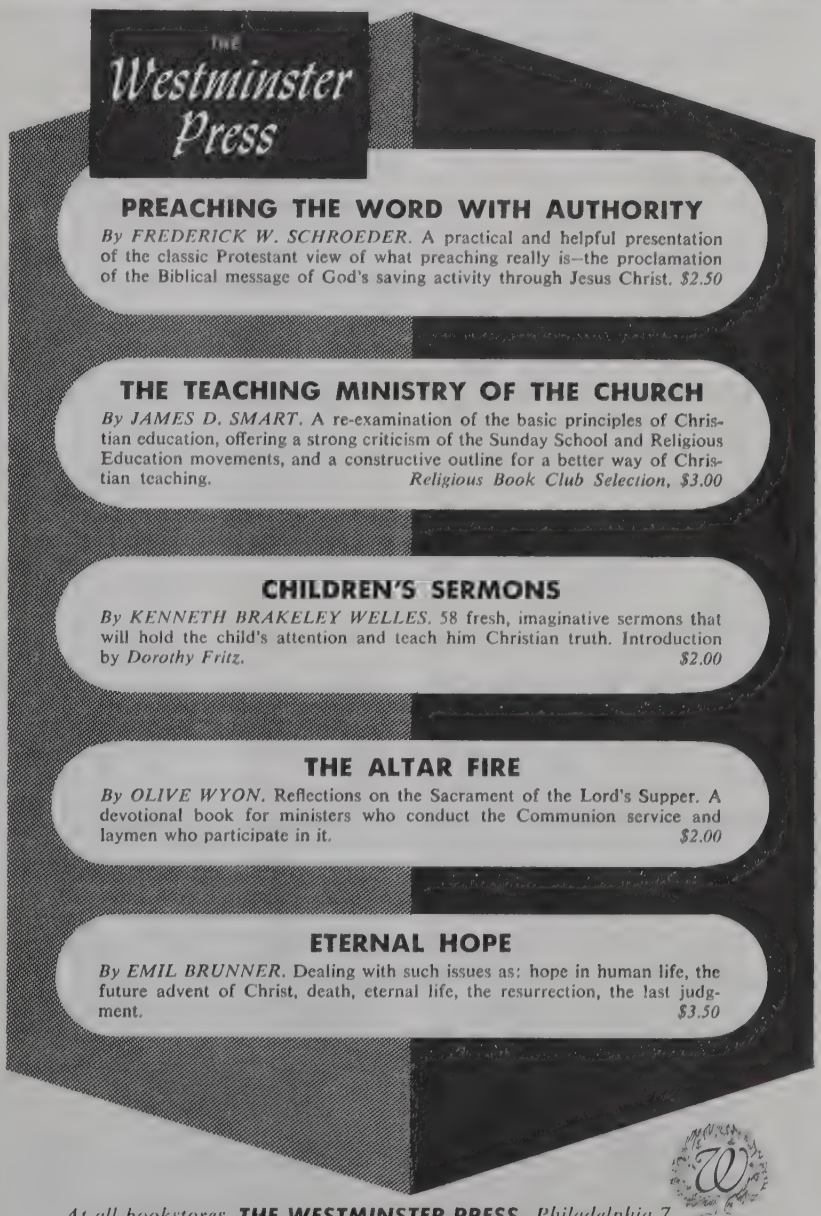
***Not By the Door*, by James B. Hall. ndom House, 249 pp., $3.00**

Novels about preachers fall into one two classes as a rule. Either they rtray him as a man so gentle and nd as to be slightly sickening, or else ey make him a hypocrite going rough the motions for a profit. In ither case do they succeed in show-g the glory and the anguish of the nistry. What we need is someone who n steer the course between *Elmer ntry* and the *Gown of Glory*. This ok tends toward the Elmer Gantry terpretation.
Howard Marcham is not such a bad low, and his wife, while ambitious d at times ruthless, has many like-le qualities. I like them both better an some of the effeminate prigs who supposed to be models of ministers. his is a sure sign that original sin still with me.)
But this book fails to quite make the ade. There is no sign that the profes-on has ever been envisioned in its ajesty. It seems like a rather cheap, ttering little job which will provide certain rewards if the minister or his wife are worldly wise enough to arrange it. Of course, this is what the author means to imply, and I have no doubt that there are preachers and wives who are just like this. And there are parishes full of people no better nor worse than the preacher.

What I object to is that there seems to be no real understanding of the failure or the cause of it. There seems to be no comprehension of what might have been. Lacking any understanding of the tragedy, the book becomes merely trivial. Thus it is a reflection of our sickness, but it has no faith, and hence, no healing.

***In His Hands*, by Edwin Balmer. Longmans, Green & Co., 276 pp., $3.50**

A young doctor falls in love with a girl suffering from leukemia. He knows that in all probability, she will have but a few years to live. Yet something may happen in the way of a new medical discovery and besides, he believes in prayer. He marries her and the book ends on a high note of faith in God and hope for the future. This is a thin outline, but the book is pretty thin. It is a good, clean love story. It is for those who want books that are self-consciously moral. In my judgment, it is also for the birds.


THE
Westminster
Press
PREACHING THE WORD WITH AUTHORITY
By FREDERICK W. SCHROEDER. A practical and helpful presentation of the classic Protestant view of what preaching really is—the proclamation of the Biblical message of God's saving activity through Jesus Christ. $2.50
THE TEACHING MINISTRY OF THE CHURCH
By JAMES D. SMART. A re-examination of the basic principles of Christian education, offering a strong criticism of the Sunday School and Religious Education movements, and a constructive outline for a better way of Christian teaching. Religious Book Club Selection, $3.00
CHILDREN'S SERMONS
By KENNETH BRAKELEY WELLES. 58 fresh, imaginative sermons that will hold the child's attention and teach him Christian truth. Introduction by Dorothy Fritz. $2.00
THE ALTAR FIRE
By OLIVE WYON. Reflections on the Sacrament of the Lord's Supper. A devotional book for ministers who conduct the Communion service and laymen who participate in it. $2.00
ETERNAL HOPE
By EMIL BRUNNER. Dealing with such issues as: hope in human life, the future advent of Christ, death, eternal life, the resurrection, the last judgment. $3.50
At all bookstores, **THE WESTMINSTER PRESS,** *Philadelphia 7*

Graveyard Agreement

FREEDOM, LOYALTY, DISSENT, *by Henry Steele Commanger. Oxford University Press, 155 pp., $2.50*

By D. W. THROCKMORTON

Freedom, Loyalty, Dissent is a "must" for the reader who is eager to keep a steady heart and mind during these days of unusual investigations. This short book, with five chapters, deals with the problem of freedom, experimentation, free enterprise in ideas, guilt by association, and who is loyal to America.

It is highly possible that America is now apt to think with its emotions while it fears the uncertain future. In this category he draws two sharp illustrations, one of the decorated Negro army captain and the other a first lieutenant who fell as a prey to witch hunters because they or their relatives were reported to have read the *Daily Worker.*

The author feels there can be no doubt but that America has lost prestige abroad and has suffered seriously by the general tide of criticism for difference of opinion in America at the present hour. Ours is a system of freedom, freedom of inquiry, of investigation, of criticism and creation, while over against this system stands the closed practice of the totalitarian countries. We must maintain this freedom to experiment, to criticize, and to create the ability that enables us to adjust and accomodate and compromise. We dare not yield to the insistence upon conformity.

Historically, American nationalism has been achieved, in part at least, by permitting the widest degree of diversity and experimentation within the larger constitutional framework. There is a strong trend in our time to prohibit such experimentation. He cites illustrations of Nazi Germany and communist Russia as countries that enforce conformity on educators and make irremediable mistakes; that those societies like the English, the Scandinavian, and the Swiss, as well as our own, protect the freedom of the student, the teacher, and the scholar. They are the countries that survive.

The sin of taking refuge in abstractions is pointed out in this manner, for the author says, "We fall back on clichés and stereotypes on words like regimentation, bureaucracy, creeping socialism, left wing, private enterprise, American system, rugged individualism, fellow traveler, appeasement, and we assume that these words are expressions of thought, when they are for the most part declarations of intellectual bankruptcy."

The social slavery in which immense masses of mankind have fallen is the penalty for the conforming standards which they fear to break. No community, the author holds, can prosper without encouraging far-reaching exercise of individual freedom. The individual cannot be safe without permitting and supporting the far-reaching exercise of authority by the state. "When a nation silences or intimidates original minds, all that is left is the unoriginal mind and that nation cannot hope to hold its own in competition in peace or in war." He quotes John Stewart Mill as saying, "A state that dwarfs its men in order that they may be more docile instruments in its hands will find that with small men no great things can really be accomplished." Hence, the author makes a strong appeal for free enterprise in ideas, if the nation is to be secure.

That nation that pays for secrecy by slowing down the rate of scientific progress pays too great a price. It is evident that when a doctrinaire notion of social conformity is taken for granted and accepted that society discourages experimentation, it attempts to put education and science in a strait jacket and repudiates free enterprise in the intellectual arena under the delusion that it can flourish in economics alone. The author holds that a society that encourages state intervention in the realm of ideas will find itself an easy prey to state intervention in other realms as well.

The writer makes an appeal that this doctrine of guilt by association be eschewed from the American practice. In his appeal for love to America he holds that true loyalty requires hostility to certain provisions of the Constitution itself, for we should not forget "that our tradition is one of protest and revolt and it is stultifying to celebrate the past —Jefferson and Payne, Emerson and Thoreau—while we silence the rebels of the present. In answer to the question who are those who would set the standards of loyalty, he says, "They are the Rankins and the Bilboes, officials of the DAR and the Legion, and the NAM, Hearsts and McCormicks." This may be too general a statement!

Practical objections against the imposition of fixed concepts of loyalty or tests of loyalty are lifted up by the illustration taken from the Supreme Court in the Barnette flag salute case. "Those who begin coercive elimination of dissent soon find themselves exterminating dissenters. Compulsory unifi tion of opinion achieves only the u nimity of the graveyard."

"Historically, independence was act of revolution. Republicanism something new under the sun. The F eral System was a vast experime laboratory." Physically, Americ were pioneers. The author's appea that we should not lose this pattern. tempting to constrain into a sir formula those who would be tagged loyal or disloyal to everything tha valid in American life, can be our un ing. The way ahead can be a vict for democracy if we heed the auth challenge.

Modern Demonism

CHRISTIANITY, COMMUNISM, A HISTORY, *by William Hordern. A ingdon Press, 174 pp., $2.50*

By ROBERT E. FITCH

What! Another book about Christi ity and communism? Yes, but this book with a difference. Frankly, wh I was asked to review *Christian Communism, and History,* I was p pared to do my duty and to be bo in the doing of it. But rarely hav gotten hold of a book which so c tured my attention at the first pa held my interest throughout, and g me the thrilling experience of discov ing fresh perspectives and new me ings.

Part of the difference in this b lies in the content. Hordern takes as point of departure the radical sect Christianity. He tells us that "r orthodoxy needs to be balanced b neo-heterodoxy." The personalities writings of George Fox, Gerard W stanley, Menno Simons, and Joac of Floris come alive in this writin part of the great Christian traditio protest against social wrong. They presented to us sympathetically, v ly, and critically, so that we get th assurance that such great value peace, brotherhood, justice, equ and liberty are no invention of the munists but belong primarily to own religious heritage.

Another difference in this book l the clarity, force, and persuasiv with which it summarizes the Chr criticism of the communist philos Hordern acknowledges his indebte to Reinhold Niebuhr, John Be and others. (I should say that h written the best book on Christ and communism since Bennett's work *Christianity and Comm* Association Press, $1.50) in 194 six years difference in time be

ennett's book and Hordern's—and a t has happened in six years—allows r more effective clarification of some sentials.)

I suggest a careful reading of the sec- on on "History with an End but No nsummation" (pp. 123 ff.) as an ex- ordinarily able presentation of the fference between communist escha- logy and Christian eschatology.

A third difference lies in the style. lo not mean to be reckless with super- lives, but it is a long time since I ve read an author who could handle s erudition with such ease and gra- usness, and who could deal with ndamental problems in theology with ch simple directness and force. It is e kind of literary talent with which eorgia Harkness is especially en- wed.

Besides that, Hordern gets in amaz- gly compact summaries of historic ovements and bodies of doctrine, has clear eye for the essentials, and man- es to communicate to the reader a nse of the drama of the whole debate. In brief, if you would like to get a esh view of the roots in history of our vn Christian social gospel, if you want better understanding of the curious ntradiction but also the inevitability the relationship between communist eory and practice, if you want to see early what communism as a "Chris- n heresy" has lifted from our re- ious faith and what it has fatally itted or distorted, if you want a mer grasp of the Christian answer this modern demonism—and if you nt to be not only informed but ex- ed and inspired in the process—then I n say with confidence, "This is the ok you are looking for!"

ighting the Record

HE HISTORY AND CHARACTER OF CALVINISM, *by John T. McNeill. Oxford University Press, 466 pp., $6.00*

y **JOHN W. BRUSH**

To the numerous members of that mpany who see in Calvin only a omy fanatic, and in Calvinism a isted and a sour theology, this book ust be urgently commended. The con- iracy to defame John Calvin and all s works has been a very insistent one. The Servetus case is perhaps the most miliar excuse. The doctrine of elec- n has been an obvious target. The gradation of man as a contemptible rm, and the making of God into a im gorilla, have been attributed to lvin and to Calvinists. The charge of a causal relationship between the cruelties of capitalism and the prudential ethic and practice of Calvinists have been pounded home in scores of books and in thousands of classrooms. Calvin himself, of course, has had to bear the blame for the views of many of his successors.

From the pen of the professor of church history (recently retired) at Union Theological Seminary in New York City comes this solid study for the righting of the record. John T. McNeill, this reviewer feels, is the one man in our land who by his heritage and his labor was equipped to write this comprehensive study. The libraries will have it; but the pastor will do himself a favor to keep it at hand to read and mark and ponder.

The restoration of Calvin's good name and the honest revaluation of Calvinism in history has, it is true, been gathering momentum. But McNeill's book, the fruitage of a long and thorough study, should be of immense service in this cause.

Consider this value of the book, that here (Part II: "Calvin and the Reformation in Geneva," pages 91-234) one has a complete biographical study of Calvin, highly worthy of a separate printing. The scholar will value it for help on several controverted points. In addition, Part I gives us "Huldreich Zwingli and the Reformation in German Switzerland" (pages 1-89), quite necessary in any history of Reformed or Presbyterian church life. Part III traces in somewhat encyclopedic fashion the development of Calvinism, both as to churches and theologies, nation by nation.

The narrative never veers from fairness and balance. A great deal of careful study has gone into these pages. Keen discrimination was imperative for keeping the work on the track. The sympathetic author has exercised a commendable restraint in not claiming too much for his hero and his "ism." Considered simply as a survey of Calvinist literature, McNeill's book has very great value.

Each of the four parts may be read as a unit. Part IV, "Calvinism and Modern Issues," will especially interest the more speculative reader who wants to weigh the lasting impact of Calvin and his thought upon history.

The author is deeply interested in "unitive Protestantism," to use the title of his own important work of several years ago. That book reminded us of the deep concern of the pillar reformers to promote and hold the unity of all Christians. Despite his frank depiction in this new book of the "fragmentation" of the Calvinistic churches (Scotland is a glaring example), he believes that both Calvin and his truest disciples have labored ardently and fruitfully for a united Christendom.

Then there is that capitalism business: McNeill is sure that there has been gross distortion here of both Cal-

Reviewers

AUSTIN H. ARMITSTEAD, pastor of the Methodist Church, Center Moriches, Long Island, N. Y.

JOHN C. BENNETT, professor of Christian Theology and Ethics, Union Theological Seminary, New York, N. Y. and author of *Christianity and Communism* (Association Press, 1952).

JOHN W. BRUSH, professor of Church History, Andover-Newton Theological Seminary, Newton Centre, Mass.

M. FRANCIS CHRISTIE, assistant professor of Religion, Birmingham-Southern College, Birmingham, Ala.

ROBERT E. FITCH, Dean, and professor of Christian Ethics, Pacific School of Religion, Berkeley, California, and author of *The Kingdom Without End* (Charles Scribner's Sons, 1950).

GEORGE HEDLEY, Chaplain and professor of Sociology and Economics, Mills College, Oakland, Calif.

MARGARET HENRICHSEN, pastor of the Sullivan Circuit, North Sullivan, Me., and author of *Seven Steeples* (Houghton-Mifflin Co., 1953).

J. PHILIP HYATT, professor of Old Testament, Vanderbilt University School of Religion, Nashville, Tenn., and author of *Prophetic Religion* (Abingdon Press, 1947).

T. A. KANTONEN, professor of Systematic Theology, Hamma Divinity School, Wittenberg College, Springfield, Ohio, and author of *Theology of Evangelism* (Muhlenberg Press, 1954).

ROBERT WHITE KIRKPATRICK, associate professor of Homiletics, Union Theological Seminary, Richmond, Va.

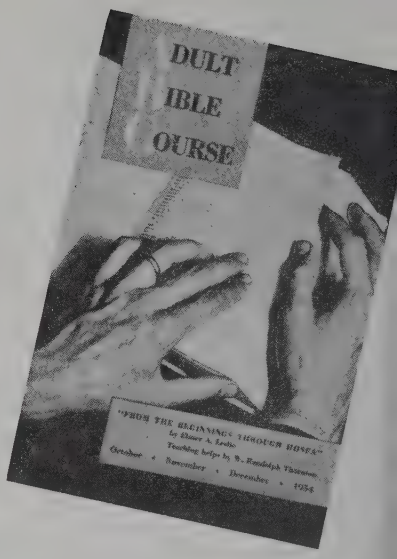
D. W. THROCKMORTON, superintendent Sacramento-Nevada District, The Methodist Church, Sacramento, Calif.

Now Available...

THE POPULAR

Adult Bible Course

IN A COMPLETELY NEW MAGAZINE OF ITS OWN!



Yes, now the adult members of your church school may study a rapid survey of the entire Bible within the covers of a fine new periodical devoted *exclusively* to this study.

A completely new two-year cycle in the widely acclaimed Adult Bible Course now appears in a big, attractive new 80-page quarterly periodical entitled *ADULT BIBLE COURSE.*

Each lesson, prepared by a distinguished Bible scholar, occupies five pages and is followed by a page of valuable teaching helps.

The *ADULT BIBLE COURSE* includes a comprehensive survey of developing life and thought as reflected in both the Old and the New Testament.

Be sure to have it ordered for the adult classes of your church school—the new *ADULT BIBLE COURSE* . . . a vastly popular Bible study, now presented in an entirely new form, as a regular quarterly periodical. Each issue contains an interesting map for quick reference.

ADULT BIBLE COURSE

30¢ per quarter

Since 1789

The Methodist Publishing House

Please order from House serving you

Baltimore 3 Chicago 11 Cincinnati 2 Dallas 1 Detroit 1 Kansas
Nashville 2 New York 11 Pittsburgh 30 Portland 5 Richmond 16 San Fran

's own teaching and of the teaching influence of his disciples. He holds t "the whole subject cries out for re adequate and comprehensive dy than it has received." He ques- as Tawney's perspective.

On the political side, McNeill is sure t Calvinism has worked powerfully democracy and liberty. You ask, ow about Oliver Cromwell?" Well, was "the most tolerant of dictators, s hard to find another Calvinist in tory who has played that role." Fair ugh.

his reviewer has not space to ques- the treatment at certain minor ns of the discussion. But he is sure t this is the work of a master, and t the subject is important for the ntation of every Christian minis- to say nothing of every student of dern Western history. This book will be discarded after the first or sec- reading. Therefore do not buy it ess you have a permanent place for n your shelves!

ostolic Preaching

NT FORTH TO PREACH, *by Jesse urton Weatherspoon. Harper & rothers, 182 pp., $2.50*

ROBERT WHITE KIRKPATRICK

is possible that some, noting that subtitle of this book is "Studies in stolic Preaching," will assume that author proposes to lead his readers r an all-too-familiar terrain, offering e that is new. The truth of the mat- is that even a casual reading of al- st any portion of the book will leave reader wondering how, in his own vious explorations, he could have sed so much.

s one reads he is repeatedly aware t Weatherspoon, well known as the fessor of Preaching in the Southern tist Theological Seminary, has in book balanced a voluminous read- with a judicious restraint in quot- Even more satisfying, the reader stantly senses that here is a writer has lived long with his subject, possesses clarity of vision not rely of isolated truths but also of re- onships, and who habitually enables ers to see with clarity.

he author writes out of the con- red conviction that "if the second of the twentieth century should phasize the apostolic as much as the half emphasized the prophetic it and function preaching might in turn the world upside down. It is too much to say that if preaching reclaim its power, its world-chang- ing power, in this age it must stand consciously in the apostolic tradition."

The comprehensiveness of Weatherspoon's study of apostolic preaching is indicated by the seven chapter headings: "Apostles of Christ," "The Dynamic of Preaching," "The Nature of Preaching," "The Word of the Gospel," "Making Disciples," "Building Up the Church," and "Tests of the Road."

While minutely analytical in numerous sections, the author's primary purpose is integrative and practical. The result is a book both scholarly and interesting, clearly and attractively isolating various elements and, paying superficial antagonisms the respect they deserve, revealing the impressive and powerful unity into which those elements combine.

This is a significant addition to the literature of homiletics and is one which should be read by all who agree with the author and with this reviewer that "we are far separated in time from the apostolic period of preaching but not at all in our mission and message. We preach under the same authority and derive our strength from the same divine source. The essential nature of preaching is the same."

A Private Idea

THE LEGACY OF LUTHER, *by Ernst Walter Zeeden (trans. by Ruth Mary Bethell). Newman Press, 221 pp., $3.50*

By T. A. KANTONEN

The purpose of this book is to present the varying interpretations of Luther and the Reformation put forth by Lutherans themselves during the period between 1546 and 1800. The author, a convert to Roman Catholicism, is lecturer in Modern History at the University of Freiburg.

Ostensibly an objective historical study, the work betrays nevertheless a characteristic bias in favor of a uniformity based on authority. This bias prevents the author from seeing in the freedom of conscience anything but a source of error and from recognizing in the differing interpretations of the Reformation a progressive clarification of many-sided truth instead of a mere jumble of inconsistencies.

The author acknowledges Luther's earnestness in regarding himself as an instrument of God for the restoration of the true gospel but he sets up an utterly false contrast between the faith of the Roman Church as "grounded in the New Testament and inspired by the Holy Spirit" and Luther's faith as based solely on his own experience and conscience. The doctrine of justification by faith which Luther learned from Paul thus turns out to be the private idea of a single individual held in opposition to "the entire mystical body of Christ."

So powerful was the impact of Luther's personality upon his friends and associates that following his death they pictured him as the new Elijah, the fifth evangelist, the flying angel of the Apocalypse. Even the more balanced Melanchthon regarded him as the divinely commissioned rediscoverer of the way of salvation.

Particularly distasteful to Zeeden is the identification of Luther's message with the word of God. He draws from this the conclusion that the Reformer became transformed into an object of faith and that his authority supplanted that of the Bible.

In the confessional orthodoxy of the seventeenth century Luther the man recedes into the background and his experience of justification becomes hardened into a harsh dogma. But the hold of orthodoxy began to be loosened already in the latter half of the century by such men as the historian Seckendorf, who recovered Luther's "human touch," the philosopher Leibniz, who championed rational tolerance based on freedom of conscience, and Spener, the founder of pietism, who saw the essence of Protestantism in personal religious experience. In his effort to drive a wedge between these aspects of the Reformation and the confessional theology, the author cannot understand how the liberal Leibniz could have remained a Lutheran.

The Enlightenment of the eighteenth century completed the secularization of Protestantism. Semler, Lessing, Moeser, and Frederick the Great were nominally Lutherans and admired Luther for his advocacy of the right of private judgment, but they rejected divine revelation and gave Christian ideas a naturalistic and humanistic content.

To the romanticist Herder, Luther was a genius like Shakespeare and Michelangelo, driven by a creative "dark urge" to give the Germans a national religion. An outstanding exception to the general trend was Hamann, who "wanted simply what Luther wanted: to stand at the foot of the Cross and be a servant of Christ."

This book does not measure up to the highest standards of historical scholarship. Unlike scholarly Luther research, it draws upon such an unreliable source as the *Table Talk* for its picture of the Reformer. It refers to the Smalcald Articles (1537) as "setting out the Evangelical case against the Council of Trent" (1545-63). It quotes re-

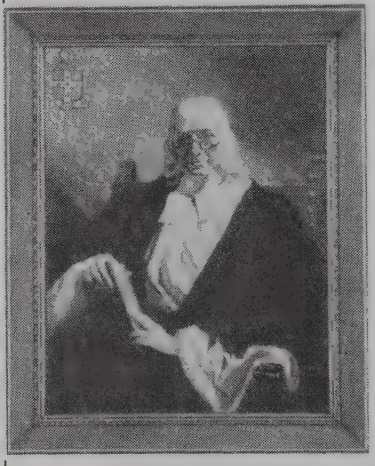
marks by Seckendorf (1626-1692) as having been made at the Marburg talks on religion (1529). Worse still is the tendency toward unwarranted simplification, as in making Luther the inventor of the doctrine of justification by faith.

In spite of these shortcomings, it is to the author's credit that he recognizes the sincerity and the purely religious nature of Luther's lifework and the spuriousness of many of the forms in which it was later presented.

Commendable also is the irenic and ecumenical attitude which leads him to conclude: "It can no longer be assumed that true professing Christians are found only within the fold of the one Church—as in the Middle Ages; or attached to a given denomination—as in the reformed confessional period; they are wherever man as individual has come face to face with Christian reality in the faith, and has taken it on as the guiding principle in his life."

But before Rome recognizes the gospel preached by Luther as integral to "the faith" and accords free conscience a more positive function in Christian experience, the prospect of healing the widest breach in Christendom appears remote.

A new portrait of Methodism's mighty founder



John Wesley Portrait

by Frank O. Salisbury

Distinguished painter of the world's outstanding men

This new portrait of John Wesley is beautifully reproduced in natural color. For a model, Salisbury used the bust of Wesley made from life by Enoch Wood, and Wesley's own clerical robes. Authentic and inspiring, this lifelike resemblance has captured the valiant spirit and faith, the kindliness and love, of a great man's soul. Salisbury's John Wesley will be a treasured possession in every Methodist Church.

AP-451. Unframed. On heavy Gravure paper, size, 19x26⅜ inches. Printed area, 16¼x21½ inches. Postage extra; shpg. wt., 14 ozs. **$3.00**

AP-452. Mounted print. On heavy Upson board with protective coating. Size, 16¼x21½ inches. Postage extra; shpg. wt., 2 lbs. 8 ozs. **$8.95**

AP-453. Mounted and framed in burnished bronze finish frame, size, 20x25 inches. Shpg. wt., 5 lbs. 14 ozs. . . **$18.50**

Add state sales tax, if necessary—none on interstate orders

The Methodist Publishing House

Please order from House serving you

Baltimore 3 Chicago 11 Cincinnati 2 Dallas 1 Detroit 1 Kansas City 6
Nashville 2 New York 11 Pittsburgh 30 Portland 5 Richmond 16 San Francisco 2

Since 1789

When in Atlanta or Boston, stop in our COKESBURY BOOK STORES:
In Atlanta, 72 Broad St., N. W. In Boston, 577 Boylston St.

New Opportunities

THE CHRISTIAN WORLD MISS
IN OUR DAY, *by Kenneth Scott*
tourette. Harper & Brothers, 192
$2.50

By AUSTIN H. ARMITSTEAD

I have told friends that I believe
interpretation of missions has suff
in the local church because many r
isters have no conception of the wo
wide mission of the church as we
it today. We cannot preach to con
gations effectively on missions nor
we make missions live to other pe
until it becomes alive to us.

This new volume is the answer to
pastor's need of a comprehensive b
that will result in interest and und
standing about missions. It is not a l
book but the content, the powerful m
sage, and the clear understanding
the past, present, and possibilities
the future as interpreted by the aut
is informative, interesting and—m
important—thought provoking.

Ministers always seem to read v
the thought of gathering sermon r
terial and answers to parishion
questions. This book is filled with r
terial that can help the minister with
personal concept of missions as an i
portant part of his church's life. My
perience with hundreds of ministers
the eastern part of our country has b
that their background on missions v
not too far ahead of that of their
people. One of the easiest ways to
a more complete picture of mission
past, present, and future—is to r
this fine book.

Each one of you will find parts t
will especially interest you. Let
share a few high lights in my expe
ence of reading this book.

The first two chapters tell of the c
dition of the world between 1815 a
1914 and the spread of missions dur
that period. The next two chapters
out for us the conditions that we f
today and then tells us the condit
of Christianity in most of the countr
of the world. These first four chapt
are excellent and necessary for und
standing, but the last three chapters
the most thought provoking. The m
sage presented should be a basis
sermons and the basis for discussion
ministers and lay people alike. Wea
nesses of Christianity and threats
communism are indicated, and then c
portunities for Christianity are p
sented.

The responsibilities of us all are su
gested in making Christianity availa
to people. "Each local church m

ink and act in terms of its immediate ighborhood and of the entire world. very Christian must be a missionary." ow true!

The book is excellent. My only sug- stion is the need of another book om someone with the background and essage of this book, but one geared imarily for the use of the lay people our churches. Until then, I would ggest that we as pastors need to lift e powerful message of this book be- re our people.

On Method

OW TO PLAN THE RURAL CHURCH PROGRAM, *by Calvin Schnucker. Westminster Press, 158 pp., $2.50*

y MARGARET HENRICHSEN

This is definitely a book on method nd its chief value lies in the fact that he author awakens a sense of need to lan the church program. Many church rograms drift along largely unplanned, aking what they can of denominational rograms but mostly content to follow well-worn pattern without much wareness of where they are going. chnucker makes quite clear the need or a pastor to know his community etter than many of us do.

His emphasis on charts and surveys, owever, left me a bit cold. Perhaps ey are the best tools available, espe- ally for a young man entering an un- nown field. He puts little emphasis on nowing people. He stressed the need know the ethnic backgrounds and ultural patterns of the population, the opulation trends and local interests nd problems, but one gets the impres- on that the knowledge is to be gained om careful analysis of surveys care- lly made and schedules thoughtfully udied.

It seems to add up to an attempt to now the mass rather than the individ- als in the mass. Nowhere did I get a eling that the church planning he ad- ocates takes into account the need to t down in a farm kitchen and know hy John Doe and his wife do not get ong or why Mary Jones seems to be raid of life or why Ben Brown con- nues to have one illness after another or the need to build the program ound that sort of personal problem.

Obviously this book has grown out of xperiences in the Middle West. He eaks of a church of 123 members as his small group of people." One won- ers what sort of program he would el could be developed in a church of om 24-36 members. His references all the way through are to communities with some sense of village life and even when he speaks of a crossroads church one gathers that at that crossroads are a fairly lively and closely knit group of people.

Therefore it is difficult for one whose experience has been solely with the isolated groups in "Down East" Maine to apply some of his conclusions. I think pastors in Vermont hill towns, or Adirondack Mountain valleys, or Southern mountain areas would find the same sort of difficulty. Perhaps the book needs to be augmented by another to tackle program planning for this sort of rural ministry, and this book more avowedly pinpointed to the Midwestern situation.

The plan of organization of the book is a good one. The section on searching for facts gives clearly the need and ways for getting at the facts the author wants; though again I felt that his emphasis was on wanting facts that pertained to economic and community relationships, and not so much to individual spiritual problems with which the church must deal.

Part Two, on building the program, seemed to me to need further development. The need for goals and for checking results was made clear but there could have been more specific detail about the nature of the goals and the content of the program.

The third section, "Extending the Program," could stand much amplification. The section on "Financing the Rural Church" is a strong one, though again he is talking of communities where there is arable land for a Lord's Acre plan and where families have either steady employment or productive land.

He studies the larger parish movement under both the denominational and interdenominational plan, but deals with both according to conventional standards of organization, telling carefully how to frame a constitution and bylaws but having little to say about any other way of working with scattered territory. It is my experience that in the New England seacoast area people are not particularly responsive to much over-all organization.

In the section on the outreach of the church the author hints at but does not develop fully the possibilities of lay responsibility. His book again breathes its Midwestern atmosphere. The "platoon system" would have to be greatly modified to reach the cautious Easterner. The very interesting and telling illustration of the way in which the church wrote to the Sands family before they moved to town and helped them settle and move in would in this area have

Now Ready . . .

VOLUME 3

KINGS, CHRONICLES, EZRA, NEHEMIAH, ESTHER, JOB

THE INTERPRETER'S BIBLE

Christendom's Most Comprehensive Commentary—12 Volumes

Complete texts in both King James and Revised Standard Versions—full commentary for your preaching, teaching, Bible study.

Previously Published . . .

VOL. 1—Gen. and O. T. Articles; Gen., Exod.
VOL. 2—Lev., Num., Deut., Josh., Judges, Ruth, Sam.
VOL. 7—N. T. Articles; Matt., Mark
VOL. 8—Luke, John
VOL. 9—Acts, Romans
VOL. 10—Cor., Gal., Eph.

EACH VOLUME • $8.75

The other 5 volumes to appear at half-year intervals.

Story Sermons for Children

WHEN STONES HURT YOUR FEET by KARL H. A. REST

A collection of 26 story-sermons full of anecdotes and up-to-date illustrations, each directly anchored to a passage from the Bible. Written by the author of the successful *Story Talks For Children.* $1.50

Suitable for interdenominational use as well as for use in Sunday, weekday or vacation church school.

MUHLENBERG PRESS • Philadelphia

Sudbury

Manufacturers of Church Worship Aids exclusively for over a quarter of a century . . Write for catalog and listing of local dealers desirous of serving you.

SUDBURY BRASS GOODS CO.

Dept. 25 55 Sudbury Street, Boston 14, Mass.

been considered officious "railroading" and "high pressuring." But the friendly welcome he was illustrating is necessary anywhere.

I wish he had touched on the subject of the unreached who are not newcomers but who have lived in the community through many generations feeling slightly superior because they "don't profess religion or anything like that"; and those whose lives outwardly connected with the church have no deep springs of spiritual vitality that makes a convincing witness to others.

As far as planning the program goes, Schnucker gives us some very valuable material and that is what he has set out to do; but helping us to know what program to plan or how to make that program to plan or how to make it meaningful needs development.

I should like to see the book in a new edition with material taken from lumbering and fishing communities and mining centers added to its thought, for a surprising amount of rural America is not agricultural. I should hope that the reserve of the mountain man and the Eastern villager would be taken into account. And it would help many of us to find much more of the "what and why" added to this excellent "how."

SPECIAL BULLETINS *and* LETTERHEADS

Make your Christmas service more inspiring with these four beautiful, matching pieces—bulletin, letterhead, letterhead envelope, and offering envelope—featuring a full-color reproduction of a new painting, "The Nativity," by Walter S. Oschman, telling the story of the birth of Christ. This set is designed to add to the dignity of your church and the season. Add postage.

Christmas Bulletin No. 12545. Lithographed on paper made especially for mimeographing, multigraphing, or printing. Pages 2, 3, and 4 are blank. Size: flat, 8½x11 inches. Same weight and price as letterhead below.

Christmas Letterhead No. 12546. Size: 8½x11 inches.
100, shpg. wt., 1 lb., 6 ozs. **$2.00**
500, shpg. wt., 7 lbs., 8 ozs. **$8.00**
1000, shpg. wt., 14 lbs., 14 ozs. . . . **$14.00**

Letterhead envelope No. 12547. Size: 8⅞x3⅞ inches, side open, gummed flap.
100, shpg. wt., 1 lb., 1 oz. **$2.25**
500, shpg. wt., 6 lbs. **$10.00**
1000, shpg. wt., 11 lbs. 8 ozs. **$17.00**

Offering envelope No. 12548. Size, 4½x2½ inches, side open, gummed flap.
100, shpg. wt., 6 ozs. . . . . **80¢**
500, shpg. wt., 2 lbs. **$3.50**
1000, shpg. wt., 4 lbs. **$6.00**

Christmas Bulletin No. 12543. Featuring a Kodachrome of a red Bible, holly, and a white candle against a blue background. Especially suited for a second Christmas service.
100, shpg. wt., 1 lb., 6 ozs. **$2.00**
500, shpg. wt., 7 lbs., 8 ozs. **$8.00**
1000, shpg. wt., 14 lbs., 14 ozs. . . . **$14.00**

Add state sales tax if necessary—none on interstate orders.

THE METHODIST PUBLISHING HOUSE

Since 1789

Please order from House serving you

Baltimore 3 · Chicago 11 · Cincinnati 2 · Dallas 1 · Detroit 1 · Kansas City 6
Nashville 2 · New York 11 · Pittsburgh 30 · Portland 5 · Richmond 16 · San Francisco 2

When in Atlanta or Boston, stop in our COKESBURY BOOK STORES:
In Atlanta, 72 Broad St., N. W. In Boston, 577 Boylston St.

Report or Experience

JUDAISM FOR TODAY, *by Abrah Cronbach. Bookman Associates, pp., $2.75*

By FRANCIS CHRISTIE

Here is a book which, though title and subtitle (*Jewish Thoughts Contemporary Jewish Youth*) a wo on Judaism, is a sparkling discussion some of the problems of religion fac by Christian and Jew alike. Cronba noted scholar, teacher, and preach has brought forth rich treasures fr his abundant knowledge of the tra tions of his religion. These have be combined with a profound and reve ent regard for and experience with pe sons wrestling with religious proble For these reasons we commend t book to Christian pastors.

Cronbach's approach is best describ as broadly and deeply humanistic, b his is a constructive humanism leadi *to* and not *from* a more vital concepti of God. He draws a clear distinction b tween the God of *report* and the God *experience*. It is with the God of rep that our youth have difficulty. Inde often the God of *report* obscures t God of *experience*.

Human experiences must furnish t operating basis for a religion whi leads to a sense of the immediacy God. We regard this distinction b tween the God of *report* and the God *experience* as the major contribution the book.

The front flap of the dust jacket sa that perhaps the deepest insight of t book is the concept of *rivalism* vers *mutualism* as conflicting ways of l between which choice must be mad While this is a most important insig and an admirable turn of words, feel that the deepest insight of the bo has been mentioned in the precedi paragraph.

The chapters of the book are: "R ligion," "God," "Righteousness," "Jud ism," "Prayer," "Social Idealism "Jewish-Christian Relations," War a Peace," "Life Everlasting," and "M turity." Most of these chapters have universal, rather than a strictly Je ish, significance.

There is another delightful feature this brief book. The Introduction com from the pen of John Haynes Holm minister emeritus of the Communi Church of New York and long-ti friend of Cronbach. The following qu tation from Holmes's introduction sum marizes what many of us will feel abo this book: "This book is a genuine pie

f scholarship. It is learning without edantry, clarity divorced of confusion. n its own modest way, it is at once a arefully sustained theological argu- ient and a true specimen of literary rt. What we have here is the fruitage f Dr. Cronbach's many years of study, imply stated, yet by his abundant abors and highly disciplined thought ransformed into a veritable testament f wisdom."

This is an invitation to the readers of HE PASTOR to avail themselves of the pportunity of sitting in the presence f one of the great religious teachers of ur time.

deas and Practices

VERYDAY LIFE IN BABYLON AND ASSYRIA, *by Georges Contenau (trans. by K. R. and A. R. Maxwell-Hyslop). St. Martin's Press, 324 pp., $5.00*

y J. PHILIP HYATT

More is known about some aspects of everyday life" in ancient Babylonia nd Assyria than is known about those spects in some European countries uring the Middle Ages. This fact is ue in large part to the discovery of uch a large number of clay tablets in- cribed in cuneiform, the decipherment f which has revealed many of the long- uried secrets of those ancient nations.

This book does not attempt to escribe life during the whole history f these nations, but selects the period rom 700 B.C. to 530 B.C. as being repre- entative, and as a period about which ve are well informed in the sources. his is, incidentally, the era when As- yria and Babylonia were in closest ontact with the life and history of the Iebrews. In 700 B.C. Isaiah of Jerusa- em was still alive, and in 530 B.C. the Second Isaiah" may have been alive. n the intervening years Assyria eached its zenith, declined and fell, nd Babylonia rose to great power nder Nebuchadnezzar.

The present volume is more inclusive n scope than its title suggests. It de- cribes many of the intimate features of everyday life" of the ancient Assyrians nd Babylonians—their houses, clothes, ood, tools, ornaments, and the like. But also describes in some detail the nought of these peoples and their re- gious ideas and practices.

The whole volume should be of great nterest not only to the ancient his- orian, but also to any serious student f the Old Testament. He will see many arallels or influences in relationship to ld Testament life and thought, even though the author seldoms points them out.

This work is translated from the French original. The author is a world-famous French Assyriologist, and the translation is well done. The text includes many photographs and drawings that add to the interest and usefulness of the volume.

The Best Path

CONSCIENCE AND COMPROMISE, *by Edward LeRoy Long, Jr. Westminster Press, 166 pp., $3.00*

By JOHN C. BENNETT

I cannot think of any book on Christian ethics, written in response to the questions and dilemmas which harass our generation, that brings clearer or more helpful guidance than this one. Edward LeRoy Long is a new voice in the field of Christian ethics though the quality of this book could have been foreseen by readers of his volume, *The Christian Response to the Atomic Crisis* (Westminster Press, 1950, out of print).

Long has chosen to try to rehabilitate the concept of casuistry as a Protestant concept, and to free it from the various forms of legalism which have often made it repellant in the past. He is very critical of Roman Catholic forms of casuistry.

He certainly does not try to solve the ethical problems for the reader with neat prescriptions. Rather he analyzes the kind of thinking that must underlie all efforts to find specific answers to concrete ethical questions. He takes up several major areas of ethical discussion and suggests his own way of coming to conclusions in those areas.

It would be difficult to label Long and to decide from the label whether he can be expected to be a congenial guide. In fact he seems to me to be an example of a new type of Christian thinker who does not fit the old labels of "liberal" or "neo-orthodox." This means that readers who are well satisfied with their own brand of liberalism or of neo-orthodoxy are likely to have most trouble with him.

It is hard to know in advance how his way of dealing with the problem of war will strike pacifist and nonpacifist readers. Long is a pacifist who has learned so much from Reinhold Niebuhr that he is a very troubled pacifist. Perhaps his briefly stated conclusions about pacifism will help to suggest the spirit of the book as much as anything else in it.

He writes: "The issue between pacifism and nonpacifism must always be a dynamic one, for the tendency of paci-

A bold look at the church's future

COMMUNITY OF FAITH

by T. RALPH MORTON

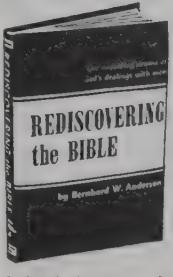
with added American chapters by Alexander Miller *and* John Oliver Nelson

What should the church as a community be doing to be true to itself today? To answer this question, the author examines the interior life of the church as it changed to new patterns in other ages of revolution. He shows that old patterns cannot be brought up to date, calls upon modern Christians "to make experiments in cooperative social living." This challenging book eludes easy classification; says Alexander Miller in his preface, it "is part of a traffic of knowledge on which the true life of the Christian community depends." (A Haddam House book) $2.50

A provocative re-examination of the Scripture

REDISCOVERING THE BIBLE

by BERNHARD W. ANDERSON



"Surely the most eloquent and exciting survey of biblical religion which has appeared in America in the past decade or so. A skillful blend of critical knowledge, theological concern and homiletic persuasiveness which should find wide use in classroom and discussion group."—Leland Jamison, *Journal of Bible and Religion.* "The writer reaches to the heart of the Bible, and at the same time speaks in a language which students understand. His understanding of the Bible is impressive and merits thoughtful study." *The Garrett Tower. (Haddam House)* $3.50

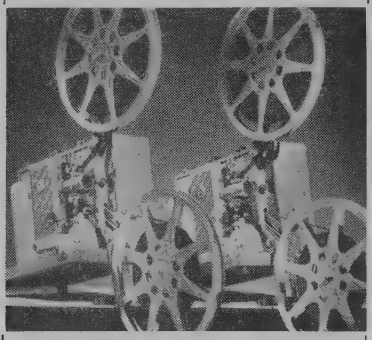
at your bookstore

$1,500 ASSOCIATION PRESS LEADERSHIP BOOK AWARD

Association Press will pay $1,500 for the most useful book-length manuscript dealing with any aspects of service by professionals or laymen in *community organization, recreation, social work, religious education, group work, human relations.* Award includes: $500 outright; $1,000 royalty advance plus royalty contract. Manuscripts should total 150 or more typed pages. *Deadline:* June 1, 1955. Send for manuscript preparation instructions.

ASSOCIATION PRESS
291 Broadway, New York 7, N. Y.

Now... Two new
EASTMAN PAGEANT



SOUND PROJECTORS

The best in 16 mm. sound-projection, is now even better in these two new models with their many new and helpful features! New easier, faster setups—permanently attached, hinged reel arms speed projector set-ups and take-downs and prevent damage to drive belts; new smoothness of film travel—new film gate with precisely adjusted "floating pressure" provides optimum film-handling characteristics; new ease of threading—built-in loop former speeds up threading and lets you restore "lost loops" without even stopping the machine; new savings in maintenance cost—access port permits servicing governor from outside machine; plus all the other important Pageant characteristics—permanent pre-lubrication, quieter operation, crisper pictures, higher tonal quality, better sound, etc.

Pageant Model 7K2. Sound and silent. 7-watt amplifier, 8-inch speaker. In single case **$425.00**

Pageant Model AV-072. Sound projector. 7-watt amplifier, 8-inch speaker. Single case. Super-bright Plus-40 Shutter **$425.00**

Add state sales tax, if necessary—
none on interstate orders

THE METHODIST PUBLISHING HOUSE
Please order from House serving you

Baltimore 3	Chicago 11	Cincinnati 2
Dallas 1	Detroit 1	Kansas City 6
Nashville 2	New York 11	Pittsburgh 30
Portland 5	Richmond 16	San Francisco 2

When in Atlanta or Boston, stop in our
COKESBURY BOOK STORES
In Atlanta, 72 Broad St., N. W.
In Boston, 577 Boylston St.

fism is to be perfectionistic and the tendency of nonpacifism is to be adaptionist. It is not a good omen that as warfare gets increasingly violent and unreserved the pacifist voice in the Christian church should become increasingly weaker. Pacifism has little chance of being adopted by the culture as its strategy, but it can furnish a needed corrective that keeps cultural policy from blowing itself up with an uncritical use of power."

Long deals briefly and suggestively with economic ethics, the problems of national power, and some problems of personal morality. His discussion of the ethics of marriage and family life is unusually wise and beautiful. He even discusses drinking and smoking and what he says has extremely good sense in it.

The two closing chapters point to the ultimate dependence of Christian morality on faith and theology. He shows how the careful calculation by which we seek to find in each situation the best path in the light of Christian ethics is a necessary tool but that it cannot take the place of the absoluteness of Christian commitment, the radical demands of Christian love, and the grace which enables the believer to act with confidence even though he knows the imperfection of the act.

"Casuistry," he writes, "is a service of God amid the ambiguities of human life; it brings no permanently satisfying results from its ethical accomplishments. It becomes meaningful in the satisfying sense only when transcended by a faith that can assert that the compromise is accepted by God as a reasonable service."

The reader may dislike both the words, casuistry and compromise, but he is likely to acknowledge the realities to which they point, and to be helped by Long's discussion of them.

Christian Days

THE EVOLUTION OF THE CHRISTIAN YEAR, *by A. Allan McArthur. S.C.M. Press (Alec R. Allenson), 197 pp., $3.50*

By **GEORGE HEDLEY**

The sixteenth-century Lutherans and Anglicans greatly simplified the Christian year that they had inherited from Rome, but the seventeenth-century Church of Scotland rejected it altogether. Now the wheel has come full circle, with the Scottish *Book of Common Order* restoring the structure essentially to its Anglican form, except for saints' days. (Thus also have done the American Presbyterians, in their *Book of Common Worship.*) In this present work a scholar of the Scottish Church provides one of the most ca ful and erudite analyses of the his of the basic Christian calendar that appeared in many years.

The work opens with a brief st of the development of Sunday as Christian day of worship, and of subsequent "obscuring" by the gro of weekday fasts. With Part II Mc thur gets to his chief point, which is there were in the earliest Chris times only three great annual fe vals: the Epiphany, the Pasch, Pentecost. Each of these later was s divided in terms of historical sequer so that the church came to celebrat turn Christmas and the Epipha Good Friday and Easter, and the Asc sion and Whitsunday.

With reference to the first pair, M Arthur argues that the proper conc of the Epiphany is with the bapt of our Lord rather than the coming the Magi. As to the Paschal season a its introduction in Lent, he is vigorou negative about the addition of the th pre-Lenten Sundays, and even of A Wednesday. Lent, he holds, beg properly on Quadragesima, now " first Sunday in Lent."

Trinity Sunday he would elimina as being a doctrinal rather than a co memorative observance. Saints' da and feasts of the Virgin he would e clude altogether, though as a good S he makes an exception in the case of Andrew. To the New Year, also a no ble Scottish holiday (and did it arise as a secular surrogate for the jected Christmas?), he gives a favori nod. Finally he warns against su dubious modern innovations as " dustrial Sunday" and "Empire You Sunday."

All too commonly in the Americ churches we have ignored the festiv of our eternal faith, while giving eag attention to the sentimental and oft commercial celebrations that ha grown up in our contemporary secul society. Whatever judgments one m reach on the technical points of M Arthur's discussion, and whether or n one concurs in his specific recomme dations, the reader will find hims challenged by the central assumpti of the study, which is that the Christi year should be Christian.

This scarcely is a book for layme and parts of it will prove to be hard g ing for clergymen who are not famili with the general background. It is a re contribution to knowledge, however, befits its original role as a Ph.D. the in the University of Aderdeen; and offers much in enriched understandi to those who have the interest a patience to follow its closely knit a heavily documented argument.

BOOKS Briefly Noted

ISDOM OF LIFE FROM THE BIBLE, ***compiled by J. M. Adison. Edinboro Publishers, 123 pp., $2.00***

Selected bits from the Bible, arranged phabetically according to topics. In introduction by Robert H. Pfeiffer, is explained that this book was proced by a layman for laymen. The otations present the *wisdom* of the ble rather than words of piety or ctrine.

VERYONE'S BOOK ABOUT THE ENGLISH CHURCH, ***by F. C. Happold. Alec R. Allenson, 176 pp., $3.00***

This is a popular description of the urch of England from a historical ew. The author presents the story of e English Church, its organization and vernment, the ornaments of the urch and its ministers, and the Engh Bible, Prayerbook, and Hymnbook.

HE SERMON ON THE MOUNT, ***by Ernest Trice Thompson. John Knox Press, 154 pp., $2.25***

A revised edition of a helpful book r the lay reader. The author, now prossor of Church History at Union Theogical Seminary in Richmond, Virnia, treats the meaning of the Sermon the Mount for today. The book is und and readable.

PPER ROOM ON MAIN STREET, ***by Harold B. Walker. Harper & Brothers, 191 pp., $2.50***

These sermons were preached by a an who takes preaching seriously. Can preaching save the world?" he ks; and he considers that this is not erely an academic question but a rightfully important" one. The author, astor of First Presbyterian Church in vanston, Illinois, and lecturer at the cCormick Theological Seminary, deares that his sermons "seek to relate e Christian ethic and the Christian pe to the personal and social probms of our time in the faith that the ospel is timeless and its resources dequate to bear the strain of living in ch a time as this."

YMBOLS OF THE CHURCH, ***edited by Carroll E. Whittemore. Whittemore Associates, Inc., 15 pp., 50 cents***

This is a glossary of symbols used in e Christian Church. Originally, the mbols appeared in catalogs of Whittemore Associates, Inc., as supplementary pages. Following many requests, the symbols have been collected here in this pamphlet as a handy resource. The saints whose symbols are included in this booklet are those whose names have been adopted by the various Episcopal churches in the United States.

OUR CHRISTIAN SYMBOLS, ***by Friedrich Rest. Christian Education Press, 86 pp., $2.50***

This small book will answer most of the questions asked by ministers and laymen regarding symbols. Lavishly and tastefully illustrated by Harold Minton, it gives most of the common symbols and goes on to discuss the sacraments and church equipment.

Written by a pastor of the Evangelical and Reformed Church, it is designed to appeal to ministers and laymen of all Protestant denominations. It is free from radical interpretations and from peculiar notions. I can heartily recommend it to all readers of THE PASTOR.— ***R. P. Marshall***

THE MINISTRY OF THE CENTRAL JURISDICTION OF THE METHODIST CHURCH, ***by Ralph A. Felton. Division of National Missions, 150 Fifth Ave., New York, N. Y., or Gammon Theological Seminary, Atlanta, Ga.***

This is an interesting and very useful study of some of the main factors that affect the Negro ministers and Negro membership of The Methodist Church. Comparisons are made with regard to ministers of the Central Jurisdiction and other jurisdictions of the church.

MEN WITH A MESSAGE, ***by John R. W. Stott. Longmans, Green and Co., 179 pp., $1.00***

For lay readers, here is a simple but valuable introduction to books of the New Testament. The author tries to help the man in the pew understand these writings. This is the Bishop of London's book for Lent (1954). The opening chapter treats "The Message of Jesus." Books dealt with are Luke, Hebrews, James, the letters of John and Peter, and Revelation. One chapter treats "The Message of Paul."

PLAIN CHRISTIANITY, ***by J. B. Phillips. Macmillan Co., 87 pp., $1.65***

More radio talks by the Vicar of St. John's, Redhill, Surrey, England. He is becoming well-known for his modern translations (some say paraphrases) of the New Testament books and for his writings such as, *Your God Is Too Small. Plain Christianity* represents a fine example of making the Christian witness in our time through a medium of mass communication.

ESSENTIAL BOOKS FOR A PASTOR'S LIBRARY, ***by the Faculty of Union Theological Seminary, Richmond, Va., 60 cents.***

The faculty of Union Theological Seminary in Virginia (Presbyterian) have compiled this list for the use of pastors. It is an annotated bibliography containing books and periodicals in the fields of Bible, Old Testament, New Testament, church history, doctrinal theology, and pastoral theology. The faculty believe that the books listed are worthy of inclusion in the library of a parish minister. The bibliography is in loose-leaf form, and it is expected that supplements will be issued from time to time.

CHRISTIAN DEVIATIONS, ***by Horton Davies. Alec R. Allenson, 126 pp., (to SCM Book Club members)***

From the vantage point of an Englishman comes this survey of modern "heretical and schismatical groups." The writer is a lecturer in church history in Oxford University. His approach in the little volume is "a modest attempt at Christian apologetics, a defense of the historic Christian faith by distinguishing it from those systems which imitate it and yet distort it."

MUHLENBERG PRESS

THE OLD TESTAMENT IN MODERN RESEARCH

Herbert F. Hahn

A study of the many forms of critical inquiry into the Old Testament. Here, in brief compass, is the whole sweep of current thinking in this study. $4.00

GOD HIDDEN AND REVEALED

John Dillenberger

"A brilliant analysis of one aspect of Lutheran theology which has not been dwelt upon."
—*Reinhold Niebuhr.* $2.50

SPIRITUS CREATOR

Regin Prenter

"Here is the most comprehensive and penetrating study that anyone has made of Luther's doctrine of the Holy Spirit."
—*Christian Century.* $3.00

at all book stores

MUHLENBERG PRESS • Philadelphia

ROBES

Catalog and fine selections of sample materials on request. Fair Prices. Mention whether for Pulpit or Choir.

DeMoulin Bros. & Co.
1129 South 4th St.
Greenville, Ill.

Your Right to Say It

[*Continued from Page 1*]

Much of the contents of THE PASTOR emphasizes the spiritual values of religion. The editors are usually objective, and might be regarded as better serving The Methodist Church when they refrain from stone-throwing.

In an earlier year you cast inferential reflections upon the Circuit Riders, Inc. We will be glad to have you say anything you want to say for or against Circuit Riders, Inc., based on facts and incidents, but shall question your motives whenever you step from one man's face to another to reach us.

You are requested to print both this reference to "One Methodist Trial" and the Principles and Purposes Statement of Circuit Riders, Inc., attached hereto, in order that your readers may have a factual record indicating that Circuit Riders, Inc., support the *now* official position of The Methodist Church on matters relating to liberalism and so-called liberalism. . . .

I am of the opinion your "One Methodist Trial" story reflects the personal feelings of the writer rather than the result of objective research work in North and South Georgia. Any alleged errors regarding the attempts of the Rev. Blake L. Craft to expose the use of the facilities of The Methodist Church for pro-Socialism, pro-Communism or programs which too often parallel the timed content of Communist programs, can be proven minutely serious when contrasted with the soft neutral attitude shown in many official circles toward those Methodists who have acquired records of many years as hand-maidens to and water-boys for Communist fronts, pro-Communist activities and other un-American conduct not compatible with the best interests of The Methodist Church and the Christian religion.

M. G. LOWMAN

Circuit Riders, Inc.
Cincinnati, Ohio

Replies to Johnson

EDITOR: I want to thank you for sending me a preview of Brother Johnson's reply to my article: "Methodism Sold Short" [May, page 20]. My first impulse was to let it stand on its merits as I have done in the case of my article. However, I do feel attention should be drawn to some statements he has made. . . .

I do not want my silence to be interpreted as he interprets Mark [Sept., pp. 6, 7]: "It does not seem credible that Mark, so eager from the very beginning to present Jesus as the Son of God, would have omitted using one of the many birth stories which later found wide circulation and acceptance, had he known and believed in any one of them."

Brother Johnson construes this silence as evidence against the doctrine of the Virgin Birth: "The omission by Mark of both the stories related by Matthew and Luke strongly supports the thesis of this essay—that neither one was regarded as either historically true or important by the early Christian Church." On the contrary, if Mark knew or believed these things untrue would he have not have said so? Does Brother Johnson mean to leave Mark guilty of the *Sin of Silence*? . . .

Some other items to consider:

1. "That both Matthew and Luke copied from Mark his account of the descent of the Holy Spirit from heaven in the form of a dove may indicate an early Christian tradition to the effect that the Divine Sonship of Jesus had its beginning at the time of his baptism, since from that time the Holy Spirit was incarnate in him."

Was He only divine from then? What about John in the first chapter of his gospel: *In the beginning was the Word . . . and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. . . .*

Was He only a son of Jewish peasants, or out of eternity? Or, is John a safe witness? When did Christ's ministry begin? What and who made him Christ?

2. "To explain a tremendous spiritual fact, as dynamic today as nineteen centuries ago, by the materialistic-physical explanation that an ova in Mary's womb was miraculously made fertile, without the introduction of male sperm, may appeal to the ignorant." This writer is loathe to think of Brother Johnson stepping back some thirty-odd years ago and taking his stand beside Harry Emerson Fosdick and hearing him assert that the modern mind cannot use this biological miracle.

This same type of modern mind ought likewise to feel it can't use the miracle of bringing to life a man dead for three days, blood coagulated, mortification far advanced.

3. "If the view herein presented is accepted, do Christians thereby suffer loss of something precious and stimulating to religious thought and a Christian experience of life? The answer is: No." In 58 years active ministry I have yet to know of *a soul winner* who believed no more. Even Paul put away his fine humanity after his *third heaven experience.*

4. Brother Johnson does me honor when he says: "Despite his protestations, I am inclined to believe that Roper also belongs to this glorious company who believe, not through heresay, but through experience."

However, I do not agree with the last part of Brother Johnson's statement: "And many have found his experience, as Paul did, *without believing in the historicity of the virgin birth*" (Italics added). A far cry from the third heaven of Paul and the earthly hell of this writer in August, 1892. . . .

Had I believed no more than my friend claims, I most certainly would not have been converted years ago, I would have died in despair, a sinner: Even now, to be convinced that I had been deceived, all of my hopes and faith would collapse like the mirage of the desert.

Why did God choose the vehicle of a woman for His Son instead of sending a chariot of fire? Ask Him!

It will take more than "the imprint of intellectual insight" to "meet the onslaught of materialistic atheism." . . .

I am deeply grateful for letters of approval [of my article] from six Bishops and one from another Bishop's family

Two college presidents—one a State stitution, the other a different denom tion from mine—and two teachers: from each of the biggest theological sch of our church, together with ministers laymen makes this writer feel that Faith of the Fathers still holds.

P.S. Since writing the reply to Bro Johnson, the World Council of Chur opened its Sunday morning service by citing the Apostles' Creed (in which firmation of the virgin birth is made) by one of its dignitaries using the Ger language.

Also, a functionary performed in place in the ceremonies of the Counc "representing the Virgin Mary."

This information from the newsp dispatches of the meeting.

J. C. ROP

Sharon, S. C.

Another Side

EDITOR: After reading the interesting well documented article by J. Birk Jo son . . . in which he deals with the pr lem of the virgin birth I am left with a plexing question. Why did so carefu writer as Luke introduce the story of virgin birth of Jesus if the account historically unreliable and held to be no validity by writers of the New Te ment other than Matthew and Luke?

Johnson's arguments for the non-hi ricity of the virgin birth from the silenc Mark, John, and Paul certainly seem t well considered. May not the argum from silence imply, however, that th was no controversial point concerning manner of the birth of Jesus, that virgin birth was generally accept Wherever the writers stressed a doctr point it was usually to refute some ex ing form of heresy. . . .

Also, is the evidence so overwhelm as Johnson supposes that the writer the first gospel (in the order of their pearance in the New Testament) was the disciple, Matthew, but an unkn person of a later date? (cf. Henry Clare Thiessen, *Introduction to the New Tes ment:* William B. Eerdmans Publish Co., 1953, Chapter VI, page 130 ff.)

These are just some of the question think are still open. To me they are wo considering on the other side of the ledg

GEORGE HOUGHA

Malta Bend, Mo.

Supports Johnson's View

EDITOR: My sincerest appreciation the article by J. Birk Johnson, "The De of Jesus." Far better than the letter I written in protest to John Roper's arti and numerous letters in support, it presses a sane and sensible yet tr warm-hearted approach to the "natu of Christ.

This is the kind of testimony which ways has and still will win the world t belief in and an acceptance of Jesus both means and goal. The doctrine her refuted destroys both. . . .

LUTHER G. BAKER, JR

Lents Methodist Church
Portland, Oregon

Keep your Community Informed on what your Church is doing . . .

ALL-METAL OUTDOOR CHURCH BULLETIN BOARDS

NOW available in two sizes

It's a large board—50 x 72 inches—and has a removable inner copy board 41 x 45 inches, and including 609 copy letters and figures in three popular sizes. The entire board is rustproofed metal, electrically welded for perfect fit and rigidity, and finished in durable metallic bronze baked enamel, the same as that which you see on today's finest automobiles. The name plate—with letters cut through metal and backed by white glass—is sealed in rubber and fastened in place by a removable, decorative molding.

The entire board, including the name plate, is illuminated by four incandescent bulbs, providing even distribution of light over the inner copy board and name plate. You won't have trouble with condensation with this board; it's well ventilated and all vents and louvers are screened. The welded metal door closes against a continuous rubber seal and is fitted with two cylinder locks with matching pull knobs. The door is hung on a full-length piano-type hinge.

Extras included with the board at no additional cost are: a supply of touch-up enamel; an "in memoriam" plaque, size 1¾x6 inches, engraved to your order, and as many letters on the church name plate as space permits.

Here is the best in design, construction and durability, backed by our unconditional guarantee of satisfaction in every detail . . . a bulletin board that will fill an important need of your church. **MR-1000.** Freight extra from Nashville, Tenn. Shpg. wt., 289 lbs. **$337.50**

Erecting Equipment

Erecting equipment for the board consists of two heavy steel pipe standards, 2⅞ inches in diameter, surmounted by ornamental balls. Set is equipped with two back braces, one cross brace and four ornamental wrought-iron brackets, also complete set of bolts and nuts. Finished in metallic bronze baked enamel to match the bulletin board. (MR) Freight extra from Nashville, Tenn.; shpg. wt., 152 lbs. **$60.00**

WALL-MOUNTING ERECTING EQUIPMENT. All fittings and bolts needed to mount either MR-1000 or MR-2000 Bulletin Board on the wall of church building—specify size of board. (MR) Freight extra from Nashville, Tenn.; shpg. wt., 20 lbs. . . . **$15.00**

A Smaller Board--- Priced to Save You Money!

Now available: a new bulletin board with the same specifications as the one described at left and shown above, but 40 x 62 inches in size. Inner copy board, 33 x 45 inches, with 609 letters. Ideal for the church with a limited lawn space, or where a smaller board is needed. **MR-2000.** Freight extra from Nashville, Tenn.; shpg. wt., 185 lbs. **$260.00**
Erecting equipment has same specifications as large equipment, but pipe standards are two inches in diameter. No back brace. Freight extra from Nashville, Tenn.; shpg. wt., 75 lbs. **$52.00**

Add state sales tax if necessary—none on interstate orders

30-day shipment guaranteed

The Methodist Publishing House

Since 1789

Please order from House serving you

Baltimore 3 Chicago 11 Cincinnati 2 Dallas 1 Detroit 1 Kansas City 6
Nashville 2 New York 11 Pittsburgh 30 Portland 5 Richmond 16 San Francisco 2

When in Atlanta or Boston, stop in our COKESBURY BOOK STORES:
In Atlanta, 72 Broad St., N.W. In Boston, 577 Boylston St.

Failure

Any preacher who becomes typed as an actor has great difficulty in ever persuading his hearers that he is in dead earnest. If his real purpose is to move men toward himself rather than the Kingdom; if he loves the praise of men more than the praise of God, his personal triumphs cannot cover the nakedness of his real failure.

Webb B. Garrison, in *The Preacher and His Audience* (Fleming H. Revell Co.)

Used by Permission

FRANK P GHISHAM 4-56
2842-20TH ST WEST
BIRMINGHAM 8 ALA